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the 1990s, the number of people in the UK who are employed in the public sector has increased by 1.5 million, from 2.5 million in 1980 to 4 million in 1995. The public sector has become a major employer in the UK, and its growth has been a major factor in the overall growth of the economy.

The public sector has also become a major employer of women. In 1980, women made up 40% of the public sector workforce, and by 1995, this figure had risen to 50%. This increase has been driven by a number of factors, including the growth of the public sector, the increasing participation of women in the workforce, and the increasing demand for public services.

The public sector has also become a major employer of people with disabilities. In 1980, people with disabilities made up 1% of the public sector workforce, and by 1995, this figure had risen to 5%. This increase has been driven by a number of factors, including the growth of the public sector, the increasing participation of people with disabilities in the workforce, and the increasing demand for public services.

The public sector has also become a major employer of people from ethnic minorities. In 1980, people from ethnic minorities made up 1% of the public sector workforce, and by 1995, this figure had risen to 5%. This increase has been driven by a number of factors, including the growth of the public sector, the increasing participation of people from ethnic minorities in the workforce, and the increasing demand for public services.

The public sector has also become a major employer of people with low qualifications. In 1980, people with low qualifications made up 1% of the public sector workforce, and by 1995, this figure had risen to 5%. This increase has been driven by a number of factors, including the growth of the public sector, the increasing participation of people with low qualifications in the workforce, and the increasing demand for public services.

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1268 f. 30



vol. VII. — 1
The FIRST PART of n. 4

A N

EQUAL CHECK

Chap. TO Noddy 1716

Pharisaism and Antinomianism;

CONTAINING

- I. AN HISTORICAL ESSAY on the danger of parting
Faith and Works.
- II. *Salvation by the covenant of grace*, A DISCOURSE
preached in the parish church of Madeley, April
18, and May 9, 1773.
- III. A SCRIPTURAL ESSAY on the rewardableness
of works, according to the covenant of grace.
- IV AN ESSAY ON TRUTH, or, A rational Vindica-
tion of the doctrine of salvation by Faith.

The armour of righteousness on the right-hand, and on the left.

2 Cor. vi. 7.

By the Author of the CHECKS to ANTINOMIANISM.

THE SECOND EDITION.

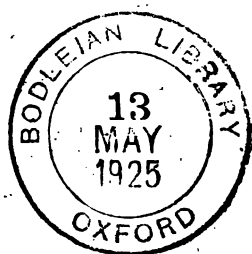
B R I S T O L :

Printed by W. PINE, in Wine-Street, 1774.

(Price One Shilling and Sixpence.)

1268 4. 30

11. from William



P R E F A C E.

THE first piece of this Check was designed for a preface to the Discourse that follows it; but as it swelled far beyond my intention, I present it to the Reader under the name of *An historical Essay*; which makes way for the tracts that follow.

II. With respect to the *Discourse*, I must mention what engages me to publish it. In 1771 I saw the propositions called *the Minutes*. Their author invited me to "*review the whole affair*." I did so; and soon found, that I had "leaned too much towards Calvinism," which, after a mature consideration, appeared to me exactly to coincide with *speculative Antinomianism*; and the same year I publicly acknowledged my error in these words:

"But whence springs this almost general Antinomianism of our congregations? Shall I conceal the sore because it festers in *my own breast*? Shall I be partial? No: in the name of Him, who is no respecter of persons, I will confess *my sin*, and that of *many* of my brethren, &c. — Is not the Antinomianism of hearers fomented by that of preachers? Does it not become *us* to take the greatest part of the blame upon *ourselves*, according to the old adage, *Like priest, like people*? Is it surprising that some of *us* should have an Antinomian audience? Do *we* not make or keep it so? When did *we* preach such a *practical* sermon, as that of our Lord on the mount? Or write such *close* letters, as the epistles of St. John?" Second Check, p. 64 and 65, to the end of the paragraph.

When I had thus openly confessed, that I was involved in the guilt of *many of my brethren*, and that I had so leaned towards *speculative*, as not to have made a proper stand against *practical* Antinomianism; who could have thought, that one of my most formidable

dable opponents would have attempted to screen his mistake, behind such passages of a manuscript sermon, which I preached twelve years ago; and of which, by some means or other, he has got a copy? I am very far however from recanting that old discourse. I still think, the doctrine it contains excellent in the main, and very proper to be enforced [tho' in a more guarded manner] in a congregation of hearers violently prejudiced against the first gospel-axiom. Therefore, out of regard for the grand, leading truth of Christianity, and in compliance with Mr. H—ll's *earnest intreaty*, [Fin. Stroke, p. 45.] I send my sermon into the world, upon the following reasonable conditions: (1.) That I shall be allowed to publish it, as I preached it a year ago in my church; namely, with *additions in brackets*, to make it at once a *fuller* check to Pharisaism, and a *finishing* check to Antinomianism: (2.) That the largest addition shall be in favour of *free grace*: (3.) That no body shall accuse me of *forgery*, for thus adding my present light to that which I had formerly; and for thus bringing out of my little treasure of experience *things new and old*: (4.) That the press shall not groan with the charge of *disingenuity*, if I throw into notes some unguarded expressions, which I formerly used without scruple, and which my more enlightened conscience does not suffer me to use at present: (5.) That my opponent's call to print my sermon, will procure me the pardon of the public, for presenting them with a plain, *blunt* discourse, composed for an audience chiefly made up of colliers and rustics: and lastly, That as I understand English a little better than I did twelve years ago, I shall be permitted to rectify a few French idioms, which I find in my old manuscript; and to *connect* my thoughts a little more like an Englishman, where I can do it without the least misrepresentation of the sense.

If these conditions appear unreasonable to those, who will have heaven itself without any condition, I abolish the distinction between my old sermon, and the additions that guard or strengthen it; and referring

ring the reader to the title page, I publish my discourse on Rom. xi. 5, 6. as a *guarded* sermon, delivered in my church on Sunday, April the 18th, &c. 1773, exactly eleven years after I preached upon the same text a sermon useful upon the whole, but in some places unguarded, and deficient with respect to the *variety* of arguments and motives, by which the capital doctrines of *free grace* and *gospel obedience* ought to be enforced.

III. With regard to the SCRIPTURAL ESSAY upon the rewardableness, or evangelical worthiness of works, I shall just observe, that it attacks the grand mistake of the Solifidians, countenanced by three or four words of my old sermon. I pour a flood of scriptures upon it; and after receiving the fire of my objector, I return it in a *variety* of scriptural and rational answers, about the solidity of which the public must decide.

IV. The ESSAY ON TRUTH will, I hope, reconcile judicious moralists to the doctrine of salvation *by faith*, and considerate Solifidians to the doctrine of salvation *by the works* of faith; reason and scripture concurring to show the constant dependance of works upon faith; and the wonderful agreement of the doctrine of present salvation by *TRUE faith*, with the doctrine of eternal salvation by *GOOD works*.

* I hope, that I do not dissent, in my observations upon *faith*, either from our church, or approved gospel-ministers. In their *highest* definitions of that grace, they consider it *only* according to the fulness of the *Christian* dispensation; but my subject has obliged me to consider it also according to the dispensations of John the Baptist, Moses, and Noah. Believers, under these *inferior* dispensations, have not always *assurance*; nor is the assurance they sometimes have so bright as that of adult Christians, Matt. xi. 11. But undoubtedly assurance is inseparably connected with the faith of the *Christian* dispensation, which was not *fully* opened till Christ opened *his* glorious baptism on the day of pentecost, and till his spiritual kingdom was set up with power in the heart of his people. No body there-fore.

fore can truly believe, according to *this* dispensation, without being *immediately* conscious both of the forgiveness of sins, and of peace and joy in the Holy Ghost. This is a most important truth, derided indeed by fallen churchmen, and denied by Laodicean dissenters; but of late years gloriously revived by Mr. Wesley and the ministers connected with him:—A truth this, which cannot be too strongly, and yet too warily insisted upon in our lukewarm and speculative age: and as I would not obscure it for the world, I particularly intreat the reader to mind the last *erratum*; without omitting the last but one, which guards the doctrine of *initial* salvation by absolute *free* grace.

* I do not desire to provoke my able opponents; but I must own, I should be glad to reap the benefit of my *Checks*, either by finding an increase of religious sobriety and mutual forbearance among those, who make a peculiar profession of faith in Christ; or by seeing my mistakes [if I am mistaken] brought to light, that I might no longer recommend them as gospel-truths. With this view only, I humbly intreat my brethren and fathers in the church, to point out *by scripture* or *argument* the doctrinal errors, that may have crept into the *Equal Check*. But if, upon close examination, they should find, that it holds forth the two gospel-axioms in due conjunction, and marks out the *evangelical mean* with strict impartiality; I hope, the moderate and judicious, in the Calvinistic and Anti-calvinistic party, will so far unite upon this plan, as to keep on terms of reciprocal toleration, and brotherly kindness together; rising with redoubled indignation, not one against another, but against those pests of the religious world, *prejudice* and *bigotry*, the genuine parents of implacable fanaticism, and bloody persecution.

Madeley, May 21, 1774:

N. B. I have considerably shortened the following tracts; and marked the most useful parts of them with a*.

J. W.

A N

HISTORICAL ESSAY

Upon the importance and harmony of the two gospel-precepts, Believe and Obey; and upon the fatal consequences that flow from parting Faith and Works.

WHEN the gospel is considered as opposed to the error of the Pharisees, and that of the Antinomians, it may be summed up in the two following propositions: (1.) In the day of conversion, we are saved freely as sinners [i. e. made freely partakers of the privileges that belong to our gospel dispensation in the church militant] thro' the merits of Christ, by a living faith. (2.) In the day of judgment we shall be saved freely as saints, [i. e. made freely partakers of the privileges of our gospel dispensation in the church triumphant] thro' the merits of Christ, and by the evidence of evangelical works. Whence it follows: (1.) That nothing can absolutely hinder our justification in a gospel-day, but the want of true faith; and (2.) That nothing will absolutely hinder our justification in the day of judgment, but the want of good works. If I am not mistaken, all the evangelical doctrine of faith and works turns upon those propositions. They exactly answer to the grand directions of the gospel. Wilt thou enter into Christ's sheepfold? *Believe*.—Wilt thou stay there? *Believe and obey*.—Wilt thou be numbered among his sheep in the great day? *Endure unto the end: continue in well doing*: that is, persevere in faith and obedience.

* To believe then and obey, or as Solomon expresses it, *To fear God and keep his commandments, is the whole duty of man*. Therefore a professor of faith without genuine obedience, and a pretender to obedience without

without genuine faith, equally miss their aim; while a friend to faith and works put in their proper place as a possessor of the *faith which works by love*, hit the gospel mark, and so runs as to obtain the prize. The same *true and faithful witness* spoke the two following, and equally express declarations: *HE BELIEVETH ON THE SON HATH EVERLASTING LIFE; AND HE BELIEVETH NOT THE SON SHALL NOT SEE LIFE; BUT THE WILL OF GOD ABIDETH ON HIM.* John iii. 36. And, *THE HOUR COMING, IN THE WHICH ALL THAT ARE IN THE GRAVES SHALL COME FORTH, THEY THAT HAVE DONE GOOD, UNTO THE RESURRECTION OF LIFE; AND THEY THAT HAVE DONE EVIL, UNTO THE RESURRECTION OF CONDEMNATION.* John v. 29.

* See that sculler upon yonder river. The wearied diligence and watchful skill, with which he plies his two oars, points out to us the work and wisdom of an experienced divine. What an example of gentle spring does the mutual effort of his oars to his boat! Observe him: his right hand never rests but when the stream carries him too much to the right; he slacks not his left hand, unless he is gone too far to the right; nor has he sooner recovered a just medium, than he uses both oars again with mutual harmony. Suppose that for a constancy he employs but one, no matter which, what would be the consequence? He would only move in a circle; and neither wind nor tide carried him along, after a hard day's work he would find himself in the same spot, where he began his idle toil.

This illustration needs very little explanation. I shall just observe that the Antinomian is like a sculler who uses only his right-hand oar; and the Pharisee like him who plies only the oar in his left hand. The one makes an endless bustle about *grace* and *faith*; the other about *charity* and *works*: but both, after a while, find themselves exactly in the same place; with the single difference, that one has returned from the right, and the other to the left.

* Not so the judicious, unbiassed preacher, who will safely enter the haven of eternal rest, for which

and his hearers are bound. He makes an equal use of the doctrine of *faith* and that of *works*. If at any time he insists most upon *faith*, it is only when the stream carries his congregation upon the Pharisaic shallows on the left hand: and if he lays a preponderating stress upon *works*, it is only when he sees unwary souls sucked into the Antinomian whirlpool of the right hand. His skill consists in so avoiding one danger as not to run upon the other.

* Nor ought this watchful wisdom to be confined to ministers: for tho' all are not called to direct congregations; yet all moral agents are, and always were, more or less called to direct themselves, that is, to occupy till the Lord comes, by making a proper use of their *talents* according to the parable, Mat. xxv. 15, to 31. God gave to angels and man "*remigium alarum*," the two oars, or if you please, the equal wings of *faith* and *obedience*; charging them to use those grand powers, according to their original wisdom and enlightened conscience. Or, to speak without metaphor, he created them in such a manner, that they *believed* it their duty, interest, and glory, to *obey* him without reserve; and this *faith* was naturally productive of an universal, delightful, perfect *obedience*. Nor would they ever have been wanting in *practice*, if they had not first wavered in *principle*. But when Lucifer had unaccountably persuaded himself, in part at least, either that rebellion would be advantageous; and when the crafty tempter had made our first parents believe, that if they ate of the forbidden fruit, far from dying they should *be as God* himself; how possible, how easy was it for them to venture upon an act of rebellion!—By rashly playing with the Serpent, and sucking in the venom of his crafty insinuations, they soon gave their *faith* a wilful wound, and their *obedience* naturally died of it: but alas! it did not die unrevenged; for no sooner had *fainting faith* given birth to a *dead work*, than she was destroyed by her spurious offspring. Thus *faith* and *obedience*, that couple more lovely than David and his friend,
more

more inseparable than Saul and Jonathan, in their death were not divided. They even met with a common grave, the corrupt atrocious breast of a rebellious angel, or of apostate man.

Nor does St. James give us a less melancholly account of this fatal event. While faith slumbered, *lust conceived; and brought forth sin, and sin finished, brought forth death*, the death of faith; and consequently the *moral death* of angelic spirits and human souls, who equally live by faith † during their state of probation. So fell Lucifer from heaven, to rule and rage in the darkness of this world: so fell Adam from paradise, to toil and die in this vale of tears: so fell Judas from an apostolic throne, to hang himself and go to his own place.

Nor can we rise but in a way parallel to that by which they fell. For, as a *disbelief* of our CREATOR, productive of *bad works*, sunk our first parents: so a *faith* in our REDEEMER, productive of *good works*, must raise their fallen posterity.

* Should you ask, which is most necessary to salvation, *faith* or *works*? I beg leave to propose a similar question. Which is most essential to breathing, *inspiration* or *expiration*? If you reply, that "The moment either is absolutely at an end, so is the other; and therefore both are equally important;" I return exactly the same answer. If *humble faith* receives the breath of spiritual life; *obedient love* gratefully returns it,

† Faith in God as *Creator, Lawgiver, and Judge*, was not less necessary to Lucifer and Adam in order to their standing in a state of innocence, than Faith in God as *Redeemer, Sanctifier and Rewarder* of them that diligently seek him, is necessary to *sinners*, in order to their recovery from a state of guilt; or to *believers* in order to avoid relapses and final apostasy. Faith therefore, so far as it implies an unshaken confidence in God, and a firm adherence to his will, is as eternal as love and obedience. But when it is considered as *the substance of things hoped for, and the evidence of things not seen*, which are essential properties of a believer's faith in this present state of things, it is evident that it will necessarily end in sight. as soon as the curtain of time is drawn up; and terminate in enjoyment, as soon as God's glory appears without a veil.

it, and makes way for a fresh supply : when it does not, the spirit is *grieved* ; and if this want of co-operation is persisted in to the end of *the day of salvation*, the sin unto death is committed, the spirit is *quenched* in his saving operation, the apostate dies the second death, and his corrupt soul is cast into the bottomless pit, as a putrid corpse into the noisome grave.

Again, if faith has the advantage over works by giving them birth, works have the advantage over faith by perfecting it. *Seest thou*, says St. James, speaking of the Father of the faithful, *how faith wrought with his works, and by works was faith made perfect ?* And if St. Paul affirms, that *works without faith are dead*, St. James maintains, that *faith without works is dead also*.

Once more, Christ is always the primary, original, properly-meritorious cause of our justification and salvation. To dispute it is to renounce the faith, and to plead for Antichrist. And yet, to deny, that, under this primary cause, there are secondary, subordinate, instrumental causes of our justification, and consequently of our salvation, is to set the bible aside, and fly in the face of judicious Calvinists, who cannot help maintaining it, both from the pulpit and from the press. Now, if in the day of our conversion *faith* is the secondary, subordinate cause of our acceptance as *penitent sinners* ; in the day of judgment *works*, even the works of faith, will be the secondary subordinate cause of our acceptance as *persevering saints*. Let us therefore equally decry dead faith and dead works, equally recommend living faith and its important fruits.

Hitherto I have endeavoured to check the rapid progress of speculative Antinomianism, that perpetually decries works, and centers in the following paragraph, which presents without disguise the doctrine of the absolute, unconditional perseverance of adulterous believers, and incestuous saints.

Saving faith being immortal, cannot only subsist without the help of good works ; but no aggravated crimes

crimes can give it a finishing stroke. A believer may in cool blood murder a man, after having seduced his wife, without exposing himself to the least real danger of forfeiting either his heavenly inheritance or the divine favour : because his *salvation*, which is *finished in the full extent of the word*, without any of his good works, cannot possibly be frustrated by any of his evil ones.

It will not be improper now to attempt a check to Pharisaism, which perpetually opposes faith, and whose destructive errors collected in one position may run thus :—If people perform external acts of worship towards God, and of charity towards their neighbour ; their principles are good enough : and should they be faulty, these good works will make ample amends for that deficiency.—Upon this common plan of doctrine, if the filthy sepulchre is but white washed, and the noisome grave adorned with a flowery turf, it little matters what is within, though it be *a dead man's bones*, a dead heart swelled with pride, or *all manner of corruption*.

It is hard to say, who do Christianity most disservice, the Solifidian, who assert that works are nothing *before God* ; or the Pharisees, who maintain that certain religious ceremonies, and external duties of morality are the very soul of religion. O thou, true believer, bear thy testimony against both their errors ; and equally contend for the tree and the fruit, the faith of St. Paul and the works of St. James ; remembering that if ever the gates of hell prevail against thee, it will be by making thee over-value faith and despise good works, or over-rate works and slight *precious faith*.

The world, I grant, is full of Gallios, easy or busy men, who seldom trouble themselves about faith or works, law or gospel. Their latitudinarian principles perfectly agree with their loose conduct : and if their volatile minds are fixed, it is only by a steady adherence to such commandments as these : “ Be not righteous over much :—Get and spend :—Marry or
be

be given in marriage :—Eat and drink :—Lie down to sleep and rise up to play :—Care neither for heaven nor hell :—Mind all of earth but the awful spot allotted thee for a *grave* : &c.” However, while they punctually observe this decalogue, their conscience is sometimes awakened to a sense of guilt, commonly called uneasiness, or low spirits : and if they cannot shake it off by new scenes of dissipation, new plunges into sensual gratifications, new schemes of hurrying business ; if a religious concern fastens upon their breasts, the tempter deludes them, by making his false coin pass for the *gold tried in the fire*. If his dupes will have *faith*, he makes them take up with that of the *Antinomians*. If they are for *works*, he recommends to them those of the *self-righteous*. And if some seem cut out to be brands in the church ; fiery, persecuting zealots ; though they have not as much faith as Simon Magus, or as many works as the conceited Pharisee ; yet they may have as much zeal for the church as he who set out from Jerusalem for Damascus in pursuit of heretics. They may sometimes pursue those, who dissent from them, even *unto strange cities*.

Has not the world always swarmed with those devotees, who, blindly following after *faith* without loving obedience, or after *obedience* without loving faith, have *made havock of the church*, and driven myriads of worldly men to a seuled contempt of godliness : while a few, by equally standing up for true faith and universal obedience, have kept up the honour of religion in the world ? Take a general view of the church, and you will see this observation confirmed by a variety of black, bright, and mixt characters.

The first man born of a woman, is a striking picture of perverted mankind. He is at once a fallen Pharisee, and a gross Antinomian : he sacrifices to God, and murders his brother. Abel, the illustrious type of converted sinners, truly believers, and acceptably sacrifices. *Faith* and *works* shine in his

life with equal lustre ; and in his death we see what good men may expect from the *impious* church and the *pious* world. Protomartyr for the doctrine of this check, he falls the first victim to *pharisaical* pride and *Antinomian* fury. *The sons of God mix with the daughters of men, learn their works, and make shipwreck of the faith.* Enoch nevertheless truly believes in God, and humbly walks with him : *Faith* and *works* equally adorn his character. The world is soon full of *misbelief*, and the earth of *violence*. Noah however believes and works ; he credits God's word, and builds the ark. This *WORK* condemns the world, and he becomes heir of the *righteousness* which is by FAITH.

Consider Abraham ; see how he believes and works ! God speaks, and he leaves his house, his friends, and native country. His faith works by love : he exposes his life to recover his neighbour's property, he readily gives up to Lot his right of choice to prevent a quarrel ; he earnestly intercedes for Sodom, he charitably hopes the best of its wicked inhabitants, he gladly entertains strangers, humbly washes their feet, diligently instructs his household, and submissively offers up Isaac his favourite son, the child of his old age, the hope of his family, his own heir, and that of God's promise : *by these works his faith is made perfect*, and he deserves to be called the *Father of the faithful*.

Moses treads in his steps : he believes, quits Pharaoh's court, and suffers affliction with the people of God. Under his conduct the Israelites believe, obey, and cross the red sea with an high hand ; but soon after they murmur, rebel, and provoke divine vengeance. Thus the destruction, which they had avoided in Goshen through *obedient faith*, they meet in the wilderness through *the works of unbelief*. Nature is up in arms to punish their backslidings. The pestilence, the sword, earthquakes, fiery serpents, and fire from heaven, combine to destroy the ungrateful, Antinomian apostates.

In

In the days of Joshua, that eminent type of Christ, *faith* and *works* are happily reconciled; and whilst they walk hand in hand, Israel is invincible, the greatest difficulties are surmounted, and the land of promise is conquered, divided and enjoyed.

Under the next judges, *faith* and *works* seldom meet; but as often as they do, a deliverance is wrought in Israel. Working believers carry all before them : *They can do all things through the Lord strengthening them* : but if they suffer the Antinomian Delilah to cut off their locks, you may apply to them the awful words of David (spoken to magistrates, who forsake the way of righteousness :) *I have said, Ye are Gods, and all of you are children of the Most High ; but ye shall die like men, and fall like one of the princes* ; like Zimri or Corah, Dathan or Abiram.

The character of Samuel, the last of the judges, is perfect. From the cradle to the grave he *believes* and *works* ; he serves God and his generation. His sons, like those of Eli, halt in practice, and their faith is an abomination to God and man. David believes, works, and kills the blaspheming Philistine. He slides into Antinomian faith, wantonly seduces a married woman, and perfidiously kills an honest man. Solomon follows him in the narrow path of working faith, and in the broad way of speculative and practical Antinomianism. The works of the son correspond with those of the father. Happy for him, if the repentance of the idolatrous king, equalled that of his adulterous parent !

In the days of Elijah, the gates of hell seemed to have prevailed against the church. Queen Jezebel had cut off the prophets of the Lord, and appointed 400 chaplains to king Ahab, who shared the dainties of the royal table, and therefore found it easy to demonstrate, that *pleading for Baal* was orthodoxy, and persecuting honest Naboth as a *blasphemer of God and the king*, was an instance of true loyalty. But even then all were not lost : Seven thousand men shewed their faith by their works ; they firmly be-

lieved in Jehovah, and steadily refused bowing the knee to Baal.

In the days of Isaiah and Jeremiah, wickedness, persecution, and imaginary good works prevailed under a show of zeal for the temple. But even then there was a *small remnant* of believing and working souls, who set fire to the stubble of wickedness during the pious reigns of Hezekiah and Josiah.

Follow the chosen nation to Babylon. They all profess the faith still: but how few believe and work! Some do however: and by their *work of faith* and *patience of hope* they *quench the violence of the fire*, and *stop the mouths of lions*: and what is more extraordinary still, they strike with astonishment a fierce tyrant, a Nebuchadnezzar; they fill with wonder a cowardly king, a Darius; and disarming the former of his rage, the latter of his fears, they sweetly force them both to confess the true God among their idolatrous courtiers, and throughout their immense dominions.

In the days of Herod the double delusion is at the height. John the Baptist boldly bears his testimony against it in the wilderness, and our Lord upon the mount, in the temple, and every where. But alas! what is the consequence? By detesting the Antinomianism of the Pharisees, and the Pharisaism of Antinomians, he makes them desperate. The spirit of Cain rises with tenfold fury against an innocence so far superior to that of Abel. Pharisees and Herodians must glut their malice with his blood. He yields to their rage; and while he *puts away sin by the sacrifice of himself*, he condescends to die a martyr for the right *faith*, and the true *works*: he seals as a dying *priest* the truth of the two gospel axioms, which he had so often sealed as a living *prophet*, and continues to seal as an eternal *Melchisedec*.

The apostles, by precept and example, powerfully enforce their Lord's doctrine and practice. Their lives are true copies of their exhortations: Their deepest sermons are only exact descriptions of their
behaviour,

behaviour. It is hard to say which excite men most to *believe* and *obey*, their seraphic *discourses* or their angelic *conduct*. Their labours are crowned with general success. Judaism and Heathenism fall under the *thunder* of their *words of faith*, and the shining power [might I not say the *lightning*] of their *works of love*. Thus the world is turned upside down before faith and works; the times of refreshing come from the presence of the Lord; and earth, cursed as it is, becomes a paradise for obedient believers.

* Hell trembles at the revolution; and before all is lost, Satan hastens to transform himself into an angel of light. In that disguise, he puts his usual stratagem in execution, against the believing, working, and suffering church. He instills speculative faith, pleads for relaxed manners, puts the badge of contempt upon the daily cross, and gets the immense body of the Gnostics and Laodiceans into his snare. Sad and sure is the consequence. The genuine works of faith are neglected: idle works of men's invention are substituted for those of God's commandments. And fallen churches, through the smooth way of Antinomianism, return to the covert way of Pharisaism, or to the broad way of infidelity.

Such was the deplorable condition of the western church when Luther appeared. True faith was dethroned by superstitious fancy: and all the works of the former were well nigh choaked by the thorns that sprang from the latter. The zealous reformer with his sharp scythe cut them down through a considerable part of Germany. His terribly successful weapon, which had already done some execution in the Netherlands, France and Italy, might have reached Rome itself, if the effects of his unguarded preaching had not dreadfully broke out around him in the North.

* There the balance of the evangelical precepts was lost. Solidians openly prevailed. Our Lord's sermon upon the mount, and St. James's epistle, were either explained away, or wished out of the

bible. The amiable, practicable *law of Christ* was perpetually confounded with the terrible, impracticable *law of innocence*: and the avoidable penalties of the former, were represented as one with the dreadful curse of the latter, or with the abrogated ceremonies of the Mosaic dispensation. Then the law was publicly wedded to the devil, and poor Protestant Solifidians were taught to bid equal defiance to both.

The effect soon answered the cause. Lawless believers, known under the name of Anabaptists, arose in Germany. They fancied themselves the elect people of God; they were compleat in Christ: their election was absolutely made sure; all things were theirs; and they went about in religious mobs to deliver people from *legal bondage*, and bring them into *gospel-liberty*, which, in their opinion, was a liberty to despise all laws divine and human, and to do, every one, what was right in his own eyes. Luther was shocked and cried out; but the mischief was done, and the reformation disgraced: nor did he perseveringly apply the proper remedy pointed out in the minutes, *salvation not by the merit of works, but by the works of faith as a condition*.

Nevertheless he was wise enough to give up the root of the mischief in the articles of religion, presented to the Emperor Charles the Vth at Augsburg, whence they were called the *Augsburg-confession*. In the XIIth of those articles, which treats of repentance, we find these remarkable words, "*We teach touching repentance, that those who have sinned after baptism, may obtain the forgiveness of their sins, AS OFTEN AS they are converted,*" &c. Again, "*We condemn the Anabaptists, who say, that those who have been once justified can no more lose the holy Spirit.*"

This doctrine clearly opened, and frequently enforced, might have stopped the progress of Antinomianism. But alas! Luther did not often insist upon it, and sometimes he seemed even to contradict it. In the mean time Calvin came up; and though I must

I must do him the justice to acknowledge, that he seldom went the length of modern Calvinists in speculative Antinomianism, yet he made the matter worse by advancing many propositions about absolute decrees, and the necessary perseverance of backsliding believers.

* This doctrine, which, together with its appendages, so nicely reconciles Baal and free grace; which slyly parts *faith* and *works*, while it decently unites *Christ* and *Belial*, could not but be acceptable to carnal Protestants: and to make it pass with others, it was pompously decorated with the name of *the doctrine of grace*: and *free grace-preachers* as they called themselves, insinuated that St. James's doctrine of *Faith being dead without works*, was a doctrine of wrath, an uncomfortable doctrine, which none but "proud justiciaries" and rank papists could maintain. Time would fail to mention all the books that were *indirectly* written against it: or to relate all the abuse that was indirectly thrown upon those two propositions of St. Paul, *Whatsoever a man soweth that shall he also reap*, and *If ye live after the flesh ye shall die*.

Let it suffice to observe, that by these means the hellish sower of Antinomian tares prevailed. Thousands of good men were carried away by the stream. And, what is more surprising still, not a few of the *wise* and *learned*, favoured, embraced, and defended the Antinomian delusion.

* Thus what Luther's solifidian zeal had begun, and what Calvin's predestinarian mistakes had carried on, was completed by the synod of Dort; and the Antinomianism of many Protestants, was not less confirmed by that assembly of Calvinistic divines, than the pharisaism of many Papists, had been before by the council of Trent.

* It is true that as some good men in the church of Rome, have boldly withstood pharisaical errors, and openly pleaded for salvation by grace through faith: so some good men in the Protestant churches have steadily resisted Antinomian delusions and publickly

licly defended the doctrine of salvation, not by the proper merit of works, but by the works of faith as a condition. But alas! as the Popes of Rome crushed, or excommunicated the former, almost as fast as they arose: so have petty Protestant Popes blackened or silenced the latter. The true Quakers, from their first appearance, made as firm a stand against the Antinomians, as the Waldenses against the Papists; and it is well known that the Antinomians, who went from England to America with many pious Puritans, whipt the Quakers, men and women, cut off their ears, made against them a law of banishment upon pain of death, and upon that tyrannical law hanged four of their preachers, three men and one woman † in the last century, for preaching up the Christian perfection of faith and obedience, and so disturbing the peace of the elect, who were *at ease in Sion*, or rather *in Babel*.

I need not mention the title of *heretic*, with which that learned and good man Arminius is to this day dignified, for having made a firm and noble stand against wanton Free Grace. The banishment or deprivation of Grotius, Episcopius, and other Dutch divines, is no secret. And it is well known that in England Mr. Baxter, Mr. Wesley, and Mr. Sellon are to this day *an abhorrence to all Antinomian flesh*.

* I am sorry to say, that, all things considered, these good men have been treated with as much severity by Protestant Antinomians, as ever Luther, Melancthon and Calvin were by Popish Pharisees: The Antinomian and Pharisaic spirit run as much into one, as the two arms of a river that embraces an island: If they divide for a time, it is only to meet again, and encrease their mutual rapidity. I beg leave to speak my whole mind. It is equally clear from scripture and reason, that we must *believe*, in order to be saved consistently with God's *mercy*; and that *we* must *obey*, in order to be saved consistently

† Their names were William Leddra, Marmaduke Stephenson, William Robinson, and Mary Dyer.

sistently with his *holiness*. These propositions are the immoveable basis of the two gospel-axioms. If I reject either of them, it little matters. If I blow my brains out, what signifies it, whether I do it by clapping the mouth of a pistol to my right or to my left temple?

Error moves in a circle: extremes meet in one. The Roman, Popish Pharisee, and a zealous, Protestant Antinomian, are nearer each other than they seem. The one will tell you, that by going to confession, he can get a fresh absolution from the priest for any sin that he shall commit: the other whose mistake is still more pleasing to flesh and blood, assures you that he has already got an absolution, so that "under every state and circumstance he can possibly be in, he is justified in all things, his sins are for ever and for ever pardoned."

If they differ a little, they have the honour of meeting in the main point. For, although the one is all about a great noise about *faith* and *free grace*, and the other all about *works* and *true charity*, they exactly meet in *charitableness*. The Pharisee in Jerusalem asserts, "that there is no salvation out of the Jewish church there can be no salvation," and his companions in self-election heartily *amen!* The Pharisee in Rome declares, that there is no salvation out of the Romish church," and the Catholic elect set their seal to the decree. The Antinomian in London *insinuates*, if not asserts, that there is no salvation out of the Calvinist predestinarian church. Hence, if you oppose principles in ever so scriptural a manner, he will say that you are "quite dark," that all your holiness is "*self-made*," and all your "*righteousness* is "*concocted by a poor spider out of its own bowels*:" and if you allow you a chance for your salvation, it is only a supposition, that you may yet repent of your error, and turn Calvinist before you die. But how can not an inquisitor be as charitable? Might he not say that the poor heretic, whom he has condemned

VIIIth, and they share the same downfall. *ruunt sua*. At the reformation the FIRST grand doctrine of Christianity, (*salvation by grace thro' fi* which had been forced out of its place, and all broken by the Papists, fled back upon them v such violence, that it shook the holy see, frighte the Pope, and made some of the richest jewels from his triple crown. In like manner the secOND grand doctrine of Christianity (*salvation not by merit of works, but by the works of faith as a condi* which had been served by the Antinomians ju the first gospel axiom by the Papists, recoverin self out of their hands, flew back upon them v uncommon violence at King Charles's restorati by an *indirect* blow shook two thousand Calvin ministers out of their pulpits; and getting far bey its scriptural place, began to bear hard upon, even thrust out the grand doctrine of *salvatio grace*. Thus the absurdity and mischief of Antinianism began to drive again the generality of I lish Protestants into Pharisaism, Arianism, Snianism, or open Infidelity; that is, into the s in which most of the learned are at Rome Geneva.

* I grant, that near forty years ago some clergy from the university of Oxford returned to the principles of the reformation, and zealously contended again for *salvation by grace* and for *universal obedience*. By the divine blessing upon their indefatigable deavours, *faith* and *works* met again, and for s time walked undisturbed together. A little revolution then took place: *practical Christianity* revived and leaning upon her fair daughters *Truth* and *Love* took a solemn walk through the kingdom, and gave a foretaste of heaven to all that cordially entertained her.

* She might, by this time, have turned this fair isle into a land flowing with spiritual milk and honey, if Apollyon disguised in his angelic robes had not played, and did not continue to play his

game. Nor does he do it in vain. By his insinuations men of a contrary turn rise against *Practical Christianity*. Many of the devout call her *Heresy*, and many of the gay name her *rank Enthusiasm*. In the mean time she drops a tear of tender pity, prays for her mistaken persecutors, and quietly retires into the wilderness. Lean *Obedience* is soon driven after her to make more room for speculative *Faith*, who is so highly fed with luscious food and wild honey, that she is quite bloated, and full of humours. Nay, in some she is degenerated into an impatient quarrelsome something, which calls itself *Orthodoxy*, or *the Truth*, and must be treated with the greatest respect; while *Charity*, cold, sickly, and almost starved for want of work, is hardly used with common good manners.

* In a word, *Antinomian Christianity* is come, and makes her public entry in the professing church. A foolish virgin, who assumes the name of *Free Grace*, walks before her, and cries, "Bend the knee, bow the heart, and entertain the old, the pure, the only gospel." An ugly black boy called *Free Wrath* bears her enormous train, and with wonderful art hides himself behind it. While thousands are taken with the smiles and chearfulness of *Wanton Free Grace* [for that is the virgin's right name] and for her sake welcome her painted mother; a grey-headed Seer passes by, fixes his keen eyes upon the admired family, sees thro' their disguise, and warns his friends. This is highly resented, not only by all the lovers of the sprightly, luring maid, but by some excellent people, who, at the simplicity of their hearts, mistake her for the celestial virgin *Astræa*. Mr. H. and Mr. T. two of her champions, fall upon the aged Monitor; and to the great entertainment of the Pharisaic and Antinomian World, do their best to tread down his honour in the dust.

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* While

* While they are thus employed, a rough countryman, who had taken the Seer's warning, throws himself full in the way of *Antinomian Christianity*, and tries to stop her in her triumphant march. *Wanton Free Grace* is a little disconcerted at his rudeness, she reddens, and soon shews herself the true sister of *Free Wrath*. To be revenged of the clown, she charges him with — guess what — A rape? No, but with being great with the *scarlet whore*, and concerned with the *Romish man of sin*. If he is acquitted of these enormities, they say that she is determined to indict him for murder or “*forgery*,” and if that will not do, for highway robbery, or “*execrable Swiss slander*.” The mountaineer, who *counts not his life dear*, stands his ground, and in the scuffle discovers the *black boy*, lays fast hold of him, and notwithstanding the good words that he gives one moment, and the floods of invectives, which he pours out the next; he drags him out to public view, and appeals to the Christian world. *Et adhuc sub iudice lis est.*

But leaving England, the scene of the present controversy, I ask, What does *Calvinism* at this day for Scotland, where national honours are paid to it, and where for some ages it has passed for the pure gospel? Alas! not much, if we may depend upon the observations of a gentleman of piety and fortune, who went last year with an eminent minister of Christ, to inspect the state of spiritual Christianity in the north, and brought back this melancholy account: “The decay of vital religion is yet more visible in Scotland than in England.”

* Should by this time some of my readers be ready to ask, what *Arminianism* has done for Holland and England; I reply: If by *Arminianism* you mean the pure doctrine of Christ, especially the doctrine of our free justification thro’ Christ, by the *instrumentality* of faith in the day of a sinner’s conversion, and by the *evidence* of the works of faith afterwards: if you mean, as I do, a system of
evan-

out the necessitating agency of fate, "is arrant nonsense." See the same book, page 243, &c.

* Thus the most subtle, self-righteous Infidel in France by going full east; and the most rigid, thorough paced Antinomian in England by going full west, in the ways of error, meet at last face to face in the antipodes of truth. O may the shock caused by their unexpected encounter, wake them both out of their fatal dreams, to call upon him, who takes the wise in their own craftiness, imparts true wisdom to the simple, and crowns the humble with grace and glory.

As high Calvinism on the left hand falls in with Fatalism, so on the right hand it runs into the wildest notions of some deluded Mystics, and ranting Perfectionists. Judicious reader, you will be convinced of it by the following propositions, advanced by Molinos † the father of those Mystics and Perfectionists, who are known abroad under the name of Quietists. These positions, among many others, were condemned by the Pope as "rash, offensive to pious ears, erroneous, scandalous, &c." I extract them from the Bull of his Holiness, given at Rome 1687, and published by the archbishop of Cambray at the end of his book called *Instruction pastorale*, printed at Amsterdam 1698. See page 192, &c.

"*Velle operari active est Deum offendere, qui vult esse solus agens, &c.* To desire to be active and work, is to offend God, who will be the sole agent, &c.—Our natural activity stands in the way of grace, and hinders the divine operation and true perfection, *quia Deus vult operari in nobis sine nobis*, because God will work in us without us.—The soul ought not to think upon rewards and punishments. — We must leave to God the care of all that concerns us, that he

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"may

† He was a pious, but injudicious clergyman of the church of Rome, who, in some of his works, spoiled the doctrine of grace by Calvinistic refinements; and that of Christian perfection by Antinomian rant.

“ may do in us, without us, his divine will.—I
 “ that will be resigned to God’s will, must n
 “ ask him any thing, because petitions favour
 “ our own will, and therefore are *imperfect* ;” [t
 to speak in the Calvinistic way, *sinful*.]

Again, “ God, to humble and transform t
 “ permits and wills, that the devil should do vi
 “ lence to the bodies of some perfect souls” [i.
established believers] “ and should make them con
 “ mit carnal actions against their will.—God no
 “ sanctifies his saints by the ministry of devil
 “ who by causing in their flesh the above-me
 “ tioned violent impulses, makes *them* desp
 “ themselves the more, &c.—St. Paul felt su
 “ violent impulses in his body: hence he wr
 “ *The good that I would, I do not; and the evil w
 “ I would not, I do.* These violent impulses are
 “ best means to humble the soul to nothing, =
 “ to bring it to true holiness, and the divine unic
 “ there is no other way, *et hæc est via facilior et tut*
 “ and this is the easier and the safer way.—Dav
 “ &c. suffered such violent impulses to exterr
 “ impure actions, &c.”

Who does not see here some of the most absu
 tenets, or dangerous consequences of Calvinism
 Man is a mere machine in the work of salvation.
 The body of holy Paul is sold under sin—David
 Uriah’s bed is complete and perfect in Christ.
 Actual adultery humbles believers, and is an e
 cellent mean of sanctification, &c.

When we see Antinomianism thus defiling th
 founder part of the Romish and Protestant church
 when the god of this world avails himself of the
 “ Antinomian dotages,” to confirm myriads
 stiff Pharisees in their self-righteous delusions; a
 when the bulk of men, shocked at the glaring e
 rors of both, run for shelter to Deism, and gross I
 fidelity; who would not desire to see the doctrin
 of *faith and works, grace and obedience* so stated an
 reconciled, that *men of reason* might no longer l

offended at Christianity; nor *men of religion* one at another?

This is again *attempted* in the following discourse, the substance of which was committed to paper many years ago, to convince the Pharisees and Papists of my parish, that there is no salvation by the faithless works of the law, but by a living faith in Jesus Christ. With shame I confess, that I did not *then* see the need of guarding the doctrine of *faith*, against the despisers of *works*. I was chiefly bent upon pulling up the tares of Pharisaism: Those of Antinomianism were not yet sprung up in the field, which I began to cultivate; or my want of experience hindered me from discerning them. But since, what a crop of them have I perceived and bewailed!

* Alas! they have in a great degree ruined the success of my ministry. I have seen numbers of lazy seekers, enjoying the dull pleasure of sloth on the couch of wilful unbelief, under pretence that God was to do all in them without them. I have seen some lie flat in the mire of sin, absurdly boasting that they could not fall; and others make the means of grace, means of idle gossiping or sly courtship. I have seen some turn their religious profession into a way of gratifying covetousness or indolence; and others, their skill in church-music, their knowledge, and their zeal, into various nets to catch esteem, admiration, and praise. Some have I seen making *yesterday's* faith a reason to laugh at the cross *to-day*; and others drawing from their misapprehensions of the atonement, arguments to be less importunate in secret prayer and more conformable to this evil world, than once they were. Nay, I have seen some professing believers backward to do those works of mercy, which I have sometimes found persons, who made no profession of godliness, quite ready to perform. And Oh! tell it in Sion, that watchfulness may not be neglected by believers, that fearfulness may
seize

seize upon backsliders, and that trembling break the bones of hypocrites and apostat have seen those, who had equally shined by gifts and graces, strike the moral world with ror by the grossest Antinomianism; and dil the doctrine of *salvation thro' faith*, by the de plunges into scandalous sin.

Candid Reader, I need say no more, to thee sensible of the necessity of the *addition notes*, by which I have strengthened and gui my old discourse, that it might be an EQUAL to *Pharisaism and Antinomianism*, an equal pr *faith and works*. If it affords thee any edifi: give God the glory, and pray for the despise thor. Ask in the words of good Bishop Hop that I may so BELIEVE, *so rest on the merits of C as if I had never wrought any thing; and with WORK, as if I were only to be saved by my own n* And O! ask it again and again, for I find it a *difficult thing, to give to each of these its due in my pr* It is the very depth and height of Christian section.

END OF THE ESSAY.



Salvation by the Covenant of Grace:

A

DISCOURSE

ON ROMANS xi. 5, 6.

Even so then, at this present time also, there is a remnant according to the election of grace: And if by grace, then it is no more of works, otherwise grace is no more grace: But if it be of works, then it is no more grace; otherwise work is no more work.

INTRODUCTION and DIVISION.

THE Apostle complains in the preceding chapter, that Israel was blinded, and did not see the way of salvation: I bear them record, says he, Rom. x. 2, *that they have a zeal for God, but not according to knowledge; for being ignorant of God's righteousness, i. e. of God's way of saving sinners merely thro' Jesus Christ, and going about to establish their own righteousness, that is, endeavouring to save themselves by their own good works [so called] they have not submitted to the righteousness of God—to that faith in Christ, which makes sinners righteous before God: for Christ, adds he, is the end of the law for righteousness to every one that believeth, Rom. x. 4; That is, [since the fall] it is the very design of the [Adamic] law, [the law of innocence given to sinless Adam; yea, and of the Mosaic law, when it is considered as written in stones, and decorated with shadows or types of good things to come,] to bring men to believe in Christ for justification and salvation; as he alone gives that pardon and life, which the law [of innocence] shews the want of,* [and

N.B. The parts of this discourse, which are enclosed in brackets, [] are the additions that guard or strengthen the old sermon which my opponent calls for; and the parts contained between the two hands, { } are the passages, which he has extracted from it, and published at the end of his *Finishing Stroke*.

[and which the Mosaic law, abstracted from
pel-promises, points unto,] but cannot pos-
sibly bestow.

The Apostle resuming the same subject in
chapter out of which the text is taken, com-
mends himself by considering, that altho' Israel in gen-
eral was blinded, yet *all* were not lost. Old Simeon
and Anna had *seen the Salvation of God*, and had
parted in peace. Nicodemus, a doctor in Israel, had
received the doctrine of the new birth and sal-
vation by faith. *Three thousand* Jews had been
pricked to the heart by penitential sorrow, and *filled*
with peace and joy by believing in Jesus Christ. And
even at this present time, says the Apostle, *there is a*
remnant according to the election of grace: That is,
There are some, who, [like Nathaniel and Nico-
demus] casting away their dependance on their
own righteousness, are numbered among the *elect*,
according to that gracious decree of God, *He that*
believeth shall be saved, &c. Mark xvi. 16.

From thence the Apostle takes occasion to shew,
that pardon and salvation are not, in whole or in
part, attained by [the covenant of] works, but
merely by [the covenant of] grace. *A remnant of*
those self-righteous Pharisees is saved, [not indeed
by their self-righteousness,] but by the covenant
of grace, [according to which we must equally
part with our self-righteousness and our sins.] *And*
if by [the covenant of] grace, then *it is no more* [by
that] *of works*, whether of the ceremonial law [of
Moses,] or of the moral law [of innocence per-
verted to Pharisaic purposes;] *else [the] grace [of*
Christ] is no longer grace [bestowed upon a crimi-
nal:] The very nature of [† gospel-] grace is lost.

And

† I say *gospel-grace*, because it is that which the Apostle
means. It may with propriety be distinguished from the *original*
grace which Adam had before the fall, and which Deists and Pha-
risees still suppose themselves possessed of. Some people imagine
that if our first parents had well acquitted themselves in the trial
of their faithfulness, their reward would *not* have been *of grace*;
they would (strictly speaking) have *merited* heaven. But this is a

And if it be [by the covenant] of works, then it is no more [by gospel-] grace; else work is no longer [the] work [of a sinless creature,] but the very nature of it is destroyed [according to the first covenant, which requires perfect conformity to the law in the work, and perfect innocence in the worker.]

Having thus opened the context, I proceed to a more particular illustration of the text; and that I may explain it as fully, as the time allotted for this discourse will permit.

FIRST, I shall premise an account of the two covenants: The covenant of *works*, to which the Pharisees of old trusted, and [most of] the Roman Catholics, with too many false Protestants, still trust in our days: — And the covenant of *grace*, by which alone a remnant was saved in St. Paul's time, and will be saved in all ages.

SECONDLY, I shall prove, that the way of salvation BY FAITH ONLY, or, which is the same thing, BY THE COVENANT OF GRACE, is the ONLY WAY that leads to life, according to the scriptures and the articles of our church, to whose holy doctrine I shall publicly set my seal.

THIRD.

mistake. From the Creator to the creature, all blessings are, and must for ever be of *grace*, of *mere grace*. Gabriel himself enjoys heaven through *free grace*. Unless some gracious promise interposes, God may this instant put an end without injustice, not only to his glory, but to his very existence. Should you ask what difference there is, between *original* and *gospel* grace; I answer, that original, *Adamic grace* flowed from God, as *Creator* and *Preserver*, to *innocent, happy* creatures. But *gospel grace*, that for which St. Paul so strenuously contends in my text, flows from God, as *Redeemer* and *Comforter*, to *guilty, wretched* mankind: And here let us take notice of the opposition there is, between *Pharisaic* and *Evangelical* obedience, between the *works of the law* and the *works of faith*. The former are done with a *proud conceit* of the *natural strength*, which man lost by the fall; and the latter, with an *humble dependance* on divine mercy through the Redeemer's merits; and on the *supernatural power* bestowed upon lost mankind for his sake. When St. Paul decries the works of the law, it is merely to recommend the works of faith; and yet, O the dreadful effects of confusion! Many suppose, that he pours equal contempt upon both.

THIRDLY, I shall endeavour to shew the unreasonableness and injustice of those, who accuse me of "preaching against good works" when I preach salvation thro' the covenant of grace only.

FOURTHLY and lastly, after having informed you, why [even] good works cannot deserve salvation in whole or in part; I shall answer the old objection "If good works cannot [† properly merit us] heaven,] why should we do them? There is no need to trouble ourselves about any."

FIRST

† The following propositions, contain the sum of our doctrine concerning merit.—(1) All *proper* worthiness, merit, or desert of any divine reward, is in Christ, the overflowing fountain of all original excellence.—(2) If any of the living water of that rich spring is received by faith, and flows through the believer's heart and works, it forms *improper* worthiness, or *derived* merit; because, *properly* speaking, it is Christ's merit still.—(3) *Original* merit answers to the *first* gospel axiom, and *derived* worthiness to the *second*. (4) According to the first covenant we can never merit a reward, because, of ourselves as sinners, we deserve nothing but hell.—But (5) according to the second covenant, by God's gracious appointment and merciful promise, we can, *improperly speaking*, be worthy of heaven, through the blood of Christ sprinkled upon our hearts, and through his righteousness derived to us and to our works by faith.—(6) Hence it is, that God will give some, namely impenitent murderers, blood to drink, *for they are worthy*, they PROPERLY deserve it; while others, namely, penitent believers, shall walk with Christ in white, *for they are worthy*, they IMPROPERLY merit it. Rev. xvi. 6. and iii. 4.

An illustration taken from a leaden pipe full of water, may show how it is possible, that *unworthy* man should become *worthy*, through the righteousness which Christ supplies believers with. Strictly speaking, water does not belong to a pipe, any more than merit or worthiness to a believer: for a pipe is only a number of *dry* sheets of lead folded together: But if that *dry*, leaden pipe really receives some of the water, which a river supplies; I make myself ridiculous by asserting, that the man who hints, there is water in the pipe, confounds the elements, seeks to dry up the river, and is guilty of a dreadful philosophical heresy.

The word *Merit* is absolutely nothing to Mr. Wesley and me; but the doctrine of faithful obedience in Christ, and of the gracious rewards with which it shall be crowned for his sake, contains all our duty on earth, and draws after it all our bliss in heaven. Therefore, only grant us *truly* the second gospel-axiom:—

FIRST PART.

I begin by laying before you an account of the two covenants, that God entered into with man. The first was made with Adam, when he was in a state of innocence in paradise. The condition of it, which is impossible to fallen man, was easy before the fall. It runs thus: *Do this and live: The man that does these things, shall live by them*, Rom. x. 5. That is, "if thou [who art now a guiltless, holy and perfect creature] yieldest a constant, universal, and perfect obedience to the moral law," now summed up in the ten commandments, "thou shalt be rewarded with glory and heaven. But if thou failest in any one particular, whether it be in thought, word, or deed, *thou shalt surely die*, Gen. ii. 17, for *curst is every one, that continueth not in ALL things, written in the book of the law to do them*," Gal. iii. 10.]

Nor does this covenant make any allowance for deficiencies, or pass by one transgression great or little, without pronouncing the threatened curse; *Whoever shall keep the whole law, and yet offend in one point, he is guilty of all*, James ii. 10. That is, All the curses denounced against those, who break the covenant of works, hang upon his guilty head.

This first covenant we have all broken in our first parents, for [in Adam all die]—*By one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned*, Rom. v. 12. We are then all born [or conceived] in sin; Psalm li. 5; and consequently *we are by nature children of wrath*,

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Eph.

grant us, that God has not appointed his creatures to endless punishments and heavenly rewards out of mere caprice:—grant us, that, while the wicked shall PROPERLY DESERVE their OWN (and not Adam's) place in hell, the righteous shall IMPROPERLY BE WORTHY TO OBTAIN THAT WORLD, where they shall be equal to the angels, Luke xx. 35:—grant us that man is in a state of probation, and shall be recompensed for, and according to what he has done in the body, whether it be good or bad:—In a word, grant us the capital doctrine of a day of retribution, in which God shall judge the world in wisdom and righteousness, not in solemn folly or satanical hypocrisy; and we ask no more.—This note is a key to all the doctrines, which we maintain in the Minutes, and explain in the checks.

Eph. ii. 3. But this is not all: this root of original sin, produces in every man many actual iniquities, whereby, as we imitate Adam's rebellion, so we make the guilt of it our own, and fasten the curse attending that guilt upon our own souls. Rom. vii. 24.

Therefore, while we remain in our natural state, [or, to speak more intelligibly, while we continue in sin, guilt, and *total* impenitency; we not only trample the covenant of grace under foot, but] we stand upon the covenant of works; and consequently lie under the dreadful curse, which is already denounced against every transgressor of the law, Gal. 3. 10.

Hence it is that, *by the deeds of the law*, i. e. by the good works commanded in the law [of innocence] or by the ceremonies prescribed in the law of Moses *shall no flesh living be justified: for as many as are of the works of the law*, [as it stands opposed to the gospel] yea, as many also as rest, like the impenitent Pharisees, in the letter of the Mosaic law,] *are under the curse, the scripture having concluded all under sin, and consequently under the curse, that every mouth may be stopped, and all the world may become guilty before God,* [and gladly accept his offers of mercy] Rom. iii, 19, 20.

In this deplorable state of guilt and danger, we remain careless and insensible, ~~✱~~ making what we call "*the mercy of God*" a pack-horse [if I may use so coarse an expression] to carry us and our sins to heaven, upon the *filthy rags* of our own [pharisaic] righteousness. ~~✱~~ Here we continue, till divine grace awakens us, by the preaching of the gospel, or by some other means. Eph. v. 14. Being then roused to a serious consideration of our fallen state in Adam, and to a sensibility of the curse which we lie under, through our numerous breaches of the [second, as well as of] the first covenant; after many fruitless attempts to remove that curse, by fulfilling the law [of innocence;] after many endeavours to save ourselves by our own works, and righteousness, ~~✱~~ we despair at last of getting to heaven, by building a

Babel

with the *untempered mortar* of our own [fancied] ty, and the bricks of our wretched good [or rather of our splendid sins.] And the impassable road of the covenant of works, in to seek the way, which God's free mercy ened for *lost* sinners in Jesus Christ. Acts ii. il. iii. 6, &c.

s *new and living way*, is the new covenant, the int of grace [in its various editions or dispensa-

For, if the Christian edition is called *new* in tion to the Jewish, all the editions together ell be] called *new*, in opposition to the old co- . It is also termed *gospel*, that is, *glad tidings*, e [† with different degrees of evidence] it

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brings

s, and the preceding clauses are added, to guard the : of the gospel dispensations, of which I had but very l views eleven years ago. See third Check, p. 10, &c. ; then too much towards Calvinism, I fancied, at times , that the *gospel* was confined within the narrow chan- its last dispensation; which was as absurd as if I had d, that the swell of our rivers at high water, is *all* the

But turning to my bible, and " reviewing the whole af- clearly see, that the Jewish and Christian gospel are not *asing gospel*, but only two of its brightest dispensations. the reader ask me what I mean by *the everlasting gospel*, consider it in its full latitude : I answer, that I mean with , *The riches of God's goodness, forbearance, and long-suffering, men to repentance for Christ's sake, who in all ages is the of the world.*—Yea, and the severe strokes of his gracious nce *driving* them to it. I dare not insinuate, that Jonah, he most successful preachers in the world, was not a *gospel* , when he stirred up all the people of Nineveh to repen- y the fear of impending destruction ; and that St. John the as a stranger to true divinity; when he gave us the follow- unt of the manner, in which a celestial Evangelist preach- verlasting gospel. *I saw another angel having the EVERLAST- OSEPEL to preach unto them that dwell on the earth, and to every ind kindred, and tongue, and people* [Here is free grace !] *say- a loud voice : Fear God, and give glory to him, for the hour of nent, as well as of his mercy, is come : and worship him that ven and earth and the sea, and the fountains of waters.* Here is, not mistaken, the gospel according to which *many shall m the east and from the west, and shall sit down at the heavenly ith the Father of the faithful, when the unloving Pharisees hrust out, notwithstanding their great ado about absolute elec-*

brings comfortable news of free salvation in Christ, to all that see they are undone in themselves.

✞ The second covenant then, or the gospel, is a dispensation of free grace and mercy to poor, lost, helpless sinners, who, seeing and feeling themselves condemned by the law [of innocence,] and utterly unable to obtain justification upon the terms of the FIRST covenant, come to Jesus Christ [*the light of men*, according to the dispensation, which they are under.] to seek in him that righteousness, which they have not in themselves. For the Son of God, being both God and man in one person; and by the invaluable sacrifice of himself upon the cross, having suffered the punishment due to all our breaches of the law, and by his most holy life having answered all the demands of the FIRST covenant, *God can be just, and the justifier of him that believes in Jesus*, Rom. iii. 26. ✞ Therefore, if a sinner, *whose mouth is stopped, and who has nothing to pay*, pleads from the heart the atoning blood of Christ [and supposing he never heard that precious name, if according to his light he implores *divine mercy*, for the *free exercise* of which Christ's blood has made way] not only God will not deliver him to the tormentors, but will *frankly forgive him all*. Luke vii. 41, &c.

✞ Herein then consists the great difference, between the first and the second covenant. Under the *first*, an absolute, unfinning, universal obedience in our own persons is required; and such obedience we,

[in
tion. This note will probably touch the apple of my reader's eye, if he is a rigid Predestinarian. But if he is offended, I intreat him to consider, whether his love does not bear some resemblance to the charity of those strong Predestinarians of old, those monopolizers of God's election, who despised poor *sinners of the Gentiles*. How violent was their prejudice! They vastly admired our Lord's sermon at Nazareth, till he touched the sore that festered in their trait-laced breast. But no sooner did he insinuate, that their election was not yet made sure, and that the poor Pagan widow of Sarepta, and Naaman the Syrian were not absolute reprobates; than *they were filled with wrath and rose up, and thrust him out of the city, and led him to the brow of the hill that they might cast him down headlong*.

[in our fallen state,] can never perform.—Under the second covenant, this obedience [to the law of innocence, paid by, and] in our surety Christ Jesus, when we are united to him by a faith of the operation of God, is accepted instead of our own. † For as our sins were transferred upon the Redeemer's guiltless head, so his merits are brought home to our guilty souls by the powerful operation of divine grace through faith, and being thus *complete in Christ* † [with regard to the fulfilling of the FIRST covenant,] we can rejoice in God, who has made him unto us wisdom, righteousness, sanctification, and redemption. [I say, with regard to the fulfilling of the FIRST covenant, to guard against the error of thousands, who vainly imagine that Christ has fulfilled the terms of the second covenant for us, and talk of *finished salvation*, just as if our Lord had actually repented of our sins, believed in his own blood, and fulfilled his own evangelical law in our stead; a fatal error this, which makes Christians lawless, represents Christ as the minister of sin, and arms the Antinomian fiend with a dreadful ax, to fell the trees of righteousness, and cut down the very pillars of the house of God.]

From what has been observed it follows, that before any one can believe, in the gospel-sense of the word, he must be *convinced of sin* by the Spirit of God, John xvi. 8. He must feel himself a guilty, lost,

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and

† If I say that *penitent* believers are *complete* in Christ with respect to the first covenant; I do not intimate that *fallen* believers who *crucify the Son of God afresh*, may even commit deliberate murder, and remain *complete in him*, or rather (as the original means) *filled with him*. Far be the horrid insinuation from the heart of a Christian. I readily grant, that true believers are not less dead to the Adamic law of innocence, than to the ceremonial law of Moses; and that with respect to it, they heartily say as David, *Enter not into judgment with thy servants, O Lord, for in thy sight shall no man living be justified*. But mistake me not, I would not insinuate, that they are *lawless*, or only under a *rule of life*, which they may break without endangering their salvation. No; they are under the *law of Christ*, the *law of liberty*, the *law of the spirit of life*, the *royal law of gospel-holiness*; and according to this law, they shall all be rewarded or punished in the day of judgment.

and helpless sinner, unable to recover the favour and image of God by his own strength and righteousness: Acts ii. 37, 38.

This conviction and sense of guilt make the sinner *come weary and heavy laden to Christ*, earnestly claiming the *rest* which he offers to weary souls, Matt. xi. 28. This rest the mourner seeks with the contrite Publican, in the constant use of all the means of grace; endeavouring to *bring forth fruit meet for repentance*, till the same spirit that had convinced him of sin, and alarmed his drowsy conscience, *convinces him also of righteousness*, John xvi. 8. that is, *shows him the all-sufficiency of the Saviour's righteousness*, to swallow up his unrighteousness; and the infinite value of Christ's meritorious death, to atone for his unholy life; enabling him to *believe with the HEART*, and consequently to *feel* [under the Christian dispensation] that he has an interest in the Redeemer's blood and righteousness; [or, that he is savingly interested in the merit of all that the Son of God suffered, did, and continues to do for us.

This lively faith, this *faith working by love*, is that which is *imputed for righteousness*, Rom. iv. 3. and that whereby a soul is born of God [according to the † Christian dispensation of the gospel.] 1 John v. 1.

By

† The judicious reader will easily perceive, that the additions made to this, and some other paragraphs of my old sermon, are intended to guard the inferior dispensations of the gospel. Are there not degrees of saving faith, inferior to the faith of the Christian gospel? And are not those degrees of faith consistent with the most profound ignorance of the history of our Lord's sufferings, and consequently with any *explicit* knowledge of the atonement? Although mankind in general had some consciousness of guilt, and a confused idea of propitiatory sacrifices; and although all the Jewish sacrifices and prophecies pointed to the great atonement; yet how few, even among the pious Jews had a clear belief that the Messiah would *put away sin by the sacrifice of himself*! How unreasonable is it then to confine the gospel to the explicit knowledge of Christ's atoning sufferings, to which both the prophets and apostles were once such strangers? Does not St. Peter intimate that the prophets searched, to *lit-*
tle purpose, what the Spirit signified, when it testified beforehand the
sufferings of Christ; since it was revealed to them, that not unto them-

his faith the believer being [strongly] united to
 him, as a member to the body, becomes entitled
 to a much larger share in] the benefit of all that our
 Lord did and suffered; and in consequence of this
 union with him, who is the source of all good-
 ness,

*unto us, they did minister the things, which are now reported
 of the Christian gospel?* 1 Peter i. 11, 12. And how absurd is
 to suppose, that nothing is gospel, but a doctrine, which the
 teachers of the Christian gospel knew little or nothing of,
 while they preached the gospel under our Lord's immedi-
 ation? Did not John the Baptist exceed in evangelical
 teaching, *all that were born of woman?* Were the Apostles much
 inferior to him, when they had been three years in Christ's school?
 Did our Lord say to them, *Blessed are your eyes for they see, and
 we hear; for verily many prophets and righteous men
 have desired to see the things that ye see, and have not seen them; and to
 hear the things that ye hear, and have not heard them?* Again, did he
 say, that in general they had justifying faith, i. e. faith
 by love? Did he not say, *Now are ye clean through the
 word which I have spoken unto you—The Father himself loveth you, be-
 cause ye loved me, and believed that I came forth from God?* Nay,
 did he not send them two and two, to preach the gospel of the
 kingdom of heaven is at hand: *Repent and believe the gos-
 pel* would he have sent them to preach a gospel to which
 they were utter strangers? But were they not perfectly strangers
 to the gospel now for the only gospel? Had they the least idea that
 Christ's blood was to be shed for them, even after he had
 said, *My blood of the New Testament, which is shed for you and for
 the remission of sins?* When he spoke to them of his suffer-
 ings, did they not see that they were far from believing in the atonement which
 was to be made, that they were offended at the very idea?
 Is it not evident from the words of Peter, their chief speaker,
 that he rebuked him, saying, *Be it far from thee, Lord: This shall
 not be done unto thee:* i. e. We do not yet see the end of thy blood:
 for Christ had actually shed it, and the atoning work
 was done; far from having the least notion about what is cal-
 led "salvation," and "gospel" in our day; did they
 see that all their hopes were blasted, saying, *We trusted
 in him, who should have redeemed Israel,* Luke xxiv. 21?
 From these observations may I not conclude; (1) That an expli-
 cit knowledge of Christ's passion and atonement, is the pre-
 requisite of the Christian gospel? And (2) that those who make it
 the essence of the everlasting gospel, doom to hell, not only all the
 Jews, Turks, and Heathens, who may now be alive;
 almost all the believers, who died before our Lord's
 death, and some of the disciples themselves after his re-
 surrection?

ness, he derives a [degree of] power till then unknown, to do good works truly so called.

[O thou, that professest the Christian faith,] *show me thy faith by thy works*: shew me that thou art grafted in Christ [according to the Christian dispensation] by serving God with all thy strength; by doing all the good thou canst to the souls and bodies of men with chearfulness; by suffering wrong and contempt with meekness; by slighting earthly joys, mortifying fleshly lusts, having thy conversation in heaven, and panting every hour after a closer union with Christ, the life of all believers. If thou dost not bring forth these fruits, thou art not a Christian; thou art not *in Christ a new creature*, 2 Cor. v. 17. Thou mayst talk of faith, and suppose that thou believest; but give me leave to tell thee, that if thou believest at all, it is with the drunkard's faith, the whoremonger's faith, the devil's faith, James ii. 19.—From such a faith, may God deliver us, and give us, instead of this counterfeit, *the faith once delivered unto the saints, the mystery of faith kept in a pure conscience*! Get it, O sinner, who bearest a Christian name, and Christ and heaven are thine: [but if thou] die without it, [whether it be by continuing in thy present sin and unbelief, or by *making shipwreck of the faith*,] thou diest the second death; thou sinkest in the bottomless pit for evermore. Mark xvi. 16.

Having thus given you an account of both covenants, and laid before you the *condition* of each; namely, the *first*, a sinless, uninterrupted obedience to all the commands of the holy, spiritual law of God, performed by ourselves [without the least mediatorial assistance:] and for the *second*, a lively faith in Christ [*the light of the world*, according to the gospel dispensation we are under;] by which faith the virtue of Christ's active and passive obedience to the law [of innocence] being imputed to us, and applied to our hearts, we are made *new creatures, born again, and created in Christ Jesus unto good works*, without which there can be no lively faith [under
any

any of the divine dispensations:] and having [by that important distinction of the two grand covenants] removed a great deal of rubbish out of the way; I hope it will not be difficult to prove, under the

SECOND HEAD,

That the way of salvation by such a lively faith only, or, which is the same, by the covenant of grace is the one way that leads to life, according to the bible and our articles of religion.

If you ask all the Pharisees, all the self-righteous Heathens, Turks, Jews, and Papists in the world, which is the way of salvation? They will answer, "Through doing good works, and leading a good life:" that is, "Through the covenant of works;" flatly contrary to what I have proved in the first part of this discourse; namely, that *by the works of the law*, by the first covenant, *shall no flesh living be justified*, Gal. ii. 16. Or if they have yet some sense of modesty, if they are not quite lost in pride, they will varnish over blasphemy with two or three words about God's mercy. "Why, say they, it is to be hoped, we shall all be saved by endeavouring to lead good lives, and do good works: and if that will not do, God's mercy in Christ will do the rest." Which means neither more nor less than this: "We are still to be saved by the covenant of works, by putting on the robe of our own [Christless] righteousness; and if it happen to be too short, or to have some holes, Christ will in mercy tear his spotless robe [of merits,] to patch up and lengthen ours." [And thus they say, without the least degree of *genuine* repentance towards God, and *heart-felt* faith in our Lord Jesus Christ.] O how many dream of getting to heaven in this fool's coat! How many, by thus blending the two covenants, which are as incompatible as fire and water, try to make for themselves a third covenant, that never existed but in their proud imagination! In a word, how many are there, who
say

say or think : We must be saved partly by [the covenant of] works, and partly by [the covenant of] grace ! Giving the lie to God and my text ! Overturning at once the gospel and Protestantism ! — No, no : if *a remnant is saved*, it is by the covenant of grace ; and if by grace, then it is no more [by the covenant] of works ; otherwise grace is no more grace. But if it be [by the covenant] of works, then it is no more grace ; otherwise work is no more work : [for the moment obedience is *the work of faith*, it can no more be opposed to faith and gospel-grace, than the fruit of a tree can be opposed to the tree, and the sap by which it is produced.]

But, *to the law and the testimony !* Do the oracles of God, or the writings of our Reformers, direct us for salvation to the covenant of works, or to a third covenant of works and grace patched up together ? Do they not entirely and invariably point us to the covenant of grace alone ?

Hear first the word of the Lord. *He that BELIEVETH on the Son* [according to the light of the dispensation he is under] *hath everlasting life : he that BELIEVETH NOT, shall not see life, but the wrath of God abideth on him*, John iii. 36. — When the trembling jailer cries out, *What must I do to be saved ?* Paul and Silas answer, *BELIEVE in the Lord Jesus Christ, and thou shalt be saved*, Acts xvi. 31. — *God so loved the world*, says St. John, *that he gave his only begotten Son, that whosoever BELIEVETH in him, should not perish, but have everlasting life*. John iii. 16. — *By GRACE*, says St. Paul, *ye are saved through FAITH, and that not of yourselves, it is the gift of God ; not [by the covenant] of works, [nor yet by the proper merit of any works,] lest any man should boast*. For to him that *worketh* [without applying to the throne of grace, as an hell-deserving sinner] *is the reward not reckoned of grace, but of debt : but to him that worketh not [upon the footing of the first covenant ;] but believeth on him that justifieth the ungodly ; his FAITH is counted for righteousness : he is saved by FAITH which*
is

CONDITION of the covenant of grace, Rom.

we speak the scriptures, and, blessed be God !
we speak also our liturgy and articles.

In the *absolution* the priest declares, that [in the
conversion] *God pardoneth and absolveth*, that
is, ~~not~~ not those who [being ashamed to re-
ceive] scorning to believe the gospel, endeavour
to lead a good life to get a pardon [by their own
works] but *all those, who truly repent and un-
feignedly believe his holy gospel*; that is, all those, who,
by *repentance* renounce all dependance upon the
merit of works; and by a *faith unfeigned* fly for
refuge only to [God's mercy in] the covenant of grace.
It is that in the communion-service, we are
commanded to pray, That, *by the merits and death of
Christ, and through faith in his blood, we and all the
church, may obtain remission of sins, and all other
things that belong to his passion.*

This holy doctrine is most clearly maintained,
and fully established in the ixth, xth, xith, xiith,
and xivth of our articles of religion. And upon
these pillars, it will remain unshaken, as long
as the church of England shall stand.

Having thus shewn you, how self-righteous,
and how blinded sinners dreamt of salvation, either by
merit of works, or by a third imaginary
covenant, in which two incompatible things
[merit of] works and [evangelical] grace, merits
and mercy are jumbled together; and having pro-
ved that salvation cannot be attained, but under
the first and second covenant, that is, *by faith only*, and not
under the third covenant of] works; I beg leave to recapitu-
late the whole in three articles, which contain the
true sense of the gospel, and of the doctrine that I have
truly preached among you, and am determined
to preach, God being my helper, till my tongue
be loosed from the roof of my mouth.

In the proofs before advanced, I solemnly de-
clare (1.) That there is no salvation to be attained
under the third covenant of] works since the fall. The best

man having broken an hundred times the first covenant, deserves an hundred times damnation by his works, and can no more be saved from hell by his obedience to God's law [of innocence] than a thief can be saved from the gallows, by the civil law which condemns him to be hanged.

(2.) [Respecting the primary and properly meritorious cause of our salvation, from first to last] *we are saved*; as it is written in our eleventh article, *only for the merit of our Lord Jesus Christ by faith, and not for our works or deservings: and, that we are justified by faith only, is a most wholesome doctrine, and very full of comfort: yea the only doctrine that can melt down the heart of sinners, and make them constantly zealous of all sorts of good works, [if it is not made to supersede the justification of believers by the evidence of works, both in the day of trial and in the day of judgment.]*

(3.) As all mankind are condemned by the covenant of works, *he that believeth not [in the light of his dispensation] being condemned already: &* and as by the covenant of grace, there is no salvation to be had but in Christ through faith: so there is no mixing those two covenants without renouncing Christ and his gospel. He that stands with one foot upon the covenant of works, and with the other foot upon the covenant of grace; [he that talks of divine mercy, while his heart continues as regardless of it as if he were sinless;] is in the most imminent danger of eternal ruin. *&* He that says, "I will do first what I can to merit heaven, I will do my best: and Christ, I hope, will do the rest: and God, I trust, will have mercy upon me," is yet without God, and without Christ in the world: he knows neither the nature of God's law, nor that of Christ's gospel.

[This is, my dear hearers, the substance of the *three articles*, which eleven years ago I publicly laid down in this church, as the ground of the doctrine which I had preached, and was determine still to preach.

reach among you. And I solemnly declare, that, to this day, I have not seen the least cause to *reject* any one of them as erroneous; though I must confess, that I have found abundant reason particularly to guard the second, against the daring attacks, that Antinomians in principle, or in practice, make upon St. James's undefiled religion. To return.]

We are undoubtedly obliged to do what we can, and to use the means of grace at all times and in all places; but to rest in those means to suppose that they will save us; and upon this supposition, to be *any* without the experience of [converting] grace in our hearts, is very absurd. It is a mistake as foolish as that of the man, who supposes that his garden will be the more fruitful for pipes, which convey no water; or that his body can be refreshed by empty cups.

The language of a penitent sinner is, "Lord, I pray, and hear, I fast, and receive, I give alms, and keep the sabbath; but after all, *I am an unprofitable servant*.—[I must *work out my own salvation with fear and trembling*, and yet] *without thee I can do nothing*; I cannot change my heart; I cannot root up from my breast the desire of praise, the thirst of pleasure, and the hankering after gold, vanity, beauty, or sensual gratifications which I continually feel:—[Without thee] I cannot force my stubborn heart to repent, believe, and love; to be meek and lowly, calm and devout. Lord deliver me from this body of death; *Lord, save or I perish*."

Christ will have all the glory or none. We must be wholly saved by him, or lost for ever: [for although we must be *co workers with him*, by walking diligently in good works; and if we are not, we shall have our portion with the *workers of iniquity*; yet it is *he* that *worketh in us*, as in moral agents, both *to will and to do of his good pleasure*. It is he that appoints, and blesses all the inferior means of our salvation; therefore all the glory properly belongs to him alone.]

[All our pardons flow down to us, in the streams of his precious blood. All our life, light, and power, are nothing but emanations from him, who is the *fountain of life, the sun of righteousness, the wisdom and power of God*, and in a word, *Jehovah our righteousness*. All that *gracious rewardableness* of the works of faith, all that *aptitude* of our sprinkled obedience unto eternal life, all that *being worthy*, which he himself condescends to speak of, Rev. iii. 4, and Luke xx. 35, spring not only from his *gracious appointment*, but from his overflowing merits. A comparison will illustrate my meaning.]

[You see the chearful light that flows in upon us through those windows, and renders the glass as bright as the spring day. You know, that this brightness in the glass is not from the glass, which was totally dark some hours ago; a fit emblem THEN of the *works of darkness*, the works of unbelief: such works being as much devoid of rewardableness, as those panes were of light at midnight. Let us not forget then, that if our works are graciously rewarded, it is only when they are the works of *faith*, whose peculiar property it is *freely* to admit the merits of Christ, and the beams of the *sun of righteousness*; just as it is the property of the transparent matter, which composes these windows, *necessarily* to admit the genial warmth and chearful rays of the natural sun.]

[You have seen a glass perfectly reflecting the beauty of a person placed over against it. You have admired the elegant proportion of features, which composed her beauty; but did you ever see any man so void of sense, as to suppose, that the beauty was *originally* in the glass which reflected it; or that the lovely appearance existed without depending on its original; or that it robbed the living beauty of her peculiar glory? And shall any, on the one hand, be so full of voluntary humility, as to maintain, that Christ is dishonoured by the *derived worthiness* of the works of *faith*, whose office it is to receive, embrace, and trust in the Redeemer's *original and proper* merit? Shall

Shall any, on the other hand, be so full of Pharisaic pride as to fancy, that the distinguishing excellence of our good works, if we have any, springs from, or terminates in ourselves? No, my brethren: As rivers flow back to the sea, and lose themselves in that immense reservoir of waters, whence they had their origin; so let all the "rewardable condescency"† of our evangelical obedience flow back to, and lose itself in the boundless, and bottomless ocean of our Lord's *original and proper merits.*]

[He, He alone is worthy—*properly* worthy! Worthy,—supremely *worthy is the Lamb that was slain!* Let us then always say, with the humble men of old, *Our goods are nothing unto thee*, our good works cannot possibly benefit thee. *What have we, great God, that we have not received from thy gracious hand?* And shall we keep back part of thy incontestable property, and impiously wear thy robes of praise! Far be the spiritual sacrilege from every pious breast! *As thine is all the kingdom and power; so thine be all the glory for ever and ever!*]

[Keep we then at an awful distance from the gulph, which self-righteous Pharisees set between themselves, and the justifier of those, who like the contrite publican, are sensible of their ungodliness. With indignation rise we against the delusion of the Romanists, who countenance the absurd and impious doctrine of *indulgences*, by the worse than Pharisaic doctrine of their *works of supererogation*. Let us not only receive, and defend in a scriptural manner, the important articles of our Church, but with undaunted courage before men, and with penitential contrition before God, let us stand to our xivth article, which teaches us, after our Lord, to say before the throne of inflexible justice, *We are unprofit-*

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table

† I need not inform my *judicious* readers, that I use the uncouth, barbarous expression of Dr. Owen, "rewardable condescency" to convey the meaning of our Lord, when he graciously speaks of *our meriting or being worthy*. If sick persons will not take a draught but out of a certain cup, made in the height of a queer fashion, we must please them for their good.

table servants, even when we have done all that is commanded us. In point of strict equivalence our best works of faith, our holiest duties, cannot merit the least reward. But, O! may the humbling truth keep us for ever in the dust! in point of strict justice our every bad work properly deserves infernal torments.]

[Through that dear Redeemer then, we receive all the favours, which the Father of mercies bestows upon us. Are our hearts softened? It is through the influence of his preventing grace. Are our sins blotted out? It is through the sprinkling of his atoning blood. Are our souls renewed? It is by the communication of his powerful righteousness. Are we numbered among God's adopted children, and made partakers of his loving spirit? It is through a faith that receives him as the *light of the world*, and the *life of men*.

[The very graces, which the Spirit works in us; and the fruits of holiness, which those graces produce in our hearts and lives; are accepted only for Christ's sake. It is he, who presents them to God, sprinkled with his precious blood, and perfumed with his meritorious intercession. Nor are the defects of our holiest things, any other way atoned for, than by the full, perfect and sufficient sacrifice, oblation, and satisfaction, which he made upon the cross for the sins of the whole world.]

[For Christ's sake God has annexed certain rewards of grace and glory, to the works of faith which Christ's spirit excites us to; and, I repeat it, for the sake of Christ only, we receive the rewards promised to humble, evangelical obedience. All Christian believers say, *Not we, but the grace of God in Christ*: So far as their tempers and actions have been good, they cry out, *Thou hast wrought all our works in us*. They all shout, *Christ for us*, and *Christ in us*, the *hope of glory*. They all ascribe *salvation to the Lamb*; and while they cast their crowns of *righteousness* and glory at his feet, they join in the grand

chorus

of the Church : *To him that loved us, and washed our sins in his own blood, and hath made us kings unto God and his Father, to him be glory and do- for ever and ever.* Thus all is Christ ; nothing , nothing besides him. In a word, he is to s, as the Apostle justly calls him, **ALL IN**

ed in maintaining the doctrine of *free grace*, t but go even farther than our mistaken bre- who suppose themselves the only advocates. They must forgive me, if I cannot be of titment, when they insinuate, that they shall and *necessarily* be saved. For as reason dic- at *absolute necessity* vanishes before *free grace* ; it charges his dearest elect to *fear God* as a is judge, who *CAN cast body and soul into hell* ; io can do it *justly*. No gracious promise e is made them, whose fulfilment in heaven as upon earth, is not all of *grace* as well as of id all through the merits of Christ.]

precious merits of my Saviour, and thou *free* my God ! I, for one, shall want you, as he sun or moon endureth. Nay, when those ies shall cease to shine, I shall wrap myself my transported soul shall grasp you ; my in- spirit shall plunge into your unfathomable and while I shall run the never-ending circle lessed existence, my overflowing bliss shall om you ; my grateful heart shall leap thro' pulse, my exulting tongue shall shout your and I shall strike my golden harp to your honour.

No then to those, who teach sinners the way, the Pharisaic way of salvation, partly by erits [according to the first covenant,] and r the merits of Jesus Christ [according to the | *If we, or an angel from heaven, says St. Paul, y other gospel unto you, than that which we have namely, that we are saved [i. e. pardoned, lified] by grace, thro' faith and that not of our-*

selves, [not without an atoning priest and the Spirit helping our infirmities] not [by the covenant] of works: it is the gift of God—let him be accursed, Gal. i. 8.] ~~§~~

[~~§~~ He really denies his Saviour, and tears the seamless robe of Christ's righteousness, who patches it with the rags of his own righteousness. [Or, to speak without metaphor, he denies our Lord's meritorious fulfilling of the law of innocence, he despises the Saviour's complete observance of the Adamic law of works, who being forgetful of his aggravated guilt, and regardless of his palpable impotence, refuses to submit to the law of faith, and to embrace the covenant of grace with an ardor becoming a poor, self-condemned, lost, and undone sinner. Nay, I go farther still:] he takes away the efficacy of Christ's atoning blood, who pretends to mend it by adding thereto the filthy drops of his own [Pharisaic] goodness, [in order to make a more complete satisfaction to divine justice.] ~~§~~

To conclude: By the covenant of works man has all the glory of his own salvation. Faith is made of no effect; Christ is entirely set aside, and works are placed in the Mediator's throne.—According to the imaginary, mixt covenant of salvation by our own good works [so called]: mended, with [some unscriptural notions and expressions about] Christ's merits; man has the FIRST share of the glory; Christ has only man's leavings. [The two covenants are confounded] works and faith [or rather, faithless works and faith, graceless works and grace,] contrary to my text, and indeed to common sense, come in together for a part of the honour [as if they were the primary meritorious cause of our salvation: whereas the good works of faith themselves are at best only the secondary, evidencing cause of our final salvation.

But by the gospel all is set in a most beautiful order, and exquisite harmony. The merits and sufferings of Christ, the Redeemer of the world, are the
only

meritorious cause" of our salvation. The glory is ascribed to him; and he alone sits upon the throne as a Saviour; while proud man has his head bowed, or opens it only in the dust to extol his love. Faith, whose office it is continually to receive the merits of Christ, and to receive the quickening power of his spirit: [§ Faith, I say, is the instrumental cause of our free salvation by the word of conversion.] It receives Christ and salvation by the hand of a beggar receives an alms. [§] For good works [properly so called], so far from being left out of the gospel-plan, that is, a MOST EMINENT place in it: [§ They are the DECLARATIVE CAUSE of our free justification on the day of trial and in the day of judgment;] that is, a uniform course of all sorts of good works, a holy and heavenly-minded conversation, being only evidence of a lively and saving faith, it has time to shew itself by external works.] Christ alone *merits*, faith alone *apprehends*, good works alone *evidence* salvation: Yea they are the fruit of salvation [begun;] [§] for [all works of holiness] spring from the free justification and salvation, in which we are put in our inward [§] *the love of God shed abroad in an [established] believer's heart by the Holy Ghost given unto us for salvation* itself; this love being the tree on which good works grow, and making our graven below, as it will make our glorious above.

THIRD PART.

ed to shew the injustice or unreasonableness of those who accuse me of preaching against good works. For, " *he exclaims against good works—he runs against the word,*" is an objection [which is still at length answered against my ministry.

Though I confess with sorrow, that some years ago I had more zeal than prudence, I dropped

ped among you some unguarded expressions, and did not always clearly distinguish between the "good works," so called, of unhumbled Pharisees; and the genuine obedience of penitent believers: yet I should wrong the truth, if I did not observe, that, as Antinomians have always loathed the doctrine of a *believer's* justification *by works*; so the Pharisaical world has always abhorred the doctrine of a *sinner's* justification *by faith*. Hence it is that the above-mentioned aspersions, with abundance of false reports, have been in all ages the lot of all those, who have preached the gospel of Christ, that is, the glad news of free salvation through faith in his blood.

St. Paul had the same objection continually cast in his face. *Do we then make void the law through faith?* says he in his own defence, Rom iii. 31: That is, by preaching salvation *through faith* do we hinder people from doing the good works commanded in the law? *God forbid! yea we establish the law; i. e.* Our preaching is so far from superseding good works, that it [inforces them by the greatest variety of motives, and] puts our hearers into [the best, not to say] the *only* method of doing them. for it shews them how, being *sprinkled from an evil conscience*, and having their heart *purified by faith*, they shall naturally [i. e. spontaneously] produce all sorts of good works, instead of bringing forth a few counterfeit ones.

The apostle answers the same objection, Rom: vi. 1. *Shall we then*, who are saved by grace through faith, *continue in sin that grace may abound?* Shall we omit doing good works; shall we do evil works, because salvation is not [by the covenant] of works, but [by that] of grace? *God forbid! How shall we, that are dead to sin, live any longer therein!* As if he had said, Is not the faith which we preach, a *faith of the operation of God*? Is it not a powerful and active principle, that turns the heart from all sin to all righteousness? Is it not a faith, by which we are made new creatures, and *overcome the world*? 1 John v. 1, 4.
[Suppose

[Suppose the lot of a minister acquainted with the privileges of the Christian dispensation, is cast in a place, where these Pharisaic delusions generally prevail; the first thing he has to do, is undoubtedly to uncover and shake the false foundations, on which his unawakened hearers build their hope. He must show them, that their partial, external, faithless obedience will never profit them. He must decry their imaginary good works, tear their filthy rags of fancied righteousness, sweep away their *refuges of lies*, and scourge their consciences with the curse of the law, 'till they see their nakedness, feel their guilt, and receive the sentence of death in themselves: Then, and not till then, will they stand on a level with the poor contrite Publican, and

Groan the sinner's only plea,
" God be merciful to me !"]

[When a preacher is engaged in that important and thankless business, how natural is it for him, especially if he is yet young and unexperienced, to drop some unguarded expressions against good works; or at least not to make always a proper distinction between the Pharisaical works of unbelief, which Isaiah calls *filthy rags*, and the works of faith which our Lord calls *good works*? And how glad are his adversaries, to have such a plausible pretence for throwing an odium upon him, by affirming that he explodes *all* sorts of works, even those for which our reward will be great in heaven!]

✠ The devil fought against our Reformers with such weapons. All the books that the Papists wrote against them, rang with the charge of their turning good works out of Christianity. ✠ Hear good Bishop Latimer, one of the best livers that ever were: You will say now, " Here is all faith, faith; but we hear nothing of good works:" for some carnal people make such carnal objections like themselves, &c. Sermon on twelfth day.

Thus

Thus St. Peter, St. Paul, and our Reformers were accused of despising good works, because they exalted Christ, [and with an holy indignation trampled upon the works of unbelief, which are the foundation of all Pharisaic hopes:] I rejoice to be counted worthy of suffering the same reproach, with such a cloud of faithful witnesses. Nevertheless as the scriptures say, that we must *not let the good that is in us be evil spoken of*, I shall advance some arguments which, by God's blessing, will either convince or shame my accusers.

You say, [you, that are set against the doctrine of *salvation by faith*:] "that I preach against good work—that I run down good works, &c." but pray, do you know what good works are? I am afraid you do not, or else you would not accuse me so rashly give me leave therefore to instruct you in the point.

All divines agree, that good works are of three sorts: (1.) Works of *piety* towards God; (2.) Works of *charity* towards our neighbour; and (3.) Works of *self-denial* towards ourselves.

In the first class, which includes *works of piety*, divines rank public prayer in the church, family prayer in private houses, and [meditation or] private prayer in one's closet: singing psalms, hymns, and spiritual songs: reading the bible and other good books: hearing the word preached or expounded receiving the sacraments: keeping the sabbath days and festivals holy: confessing Christ before a wicked world: and suffering the loss of one's estate of one's good name, or life itself, for the gospel sake.

Now I appeal to every impartial hearer, ye are to thy own conscience, O man, who accusest me preaching against good works, whether I ever taught directly or indirectly, that we ought not constantly attend public worship, as well as private worship in our own houses, and to perform secret worship in our closets:—Whether I ever spoke against singing psalm

psalms, hymns, and spiritual songs; or against reading the bible and other good books:—Whether I ever so much as hinted, that we ought not to endeavour so to dispatch our worldly business, as to hear if possible] the word preached or expounded both on Sundays and working days:—Whether I ever *iniminated*, that we can live in the neglect of God's ordinances, and break his sabbaths, without bringing upon ourselves SWIFT DESTRUCTION:—And lastly, Whether at any time I cried down suffering reproach for Christ, and parting with all things, even life itself, to follow him and his doctrine.

Nay, do not you know in your own breast, that my insisting upon these *good works*, and encouraging all I can to do them, is what makes me to be despised and rejected by many, and perhaps by yourself? How can you then, without wounding your own conscience, accuse me of preaching against good works? Are you not rather the person that speaks against them? Are you not *yourself* one of those who say, that, “ For their part they see no need of so many sermons, lectures, and sacraments in the church: no need of so much singing, reading, praying, and godly conversation in private houses: no need of such strictness in keeping the sabbath-day holy, &c.”

If you are one of them, you add detraction to infidelity, and bearing false testimony to open profaneness [or Laodicean lukewarmness.] You decry *good works* yourself by your words, and your example; and when you have done, you lay the sin at my door; you say that I preach against them! O how will you reconcile this conduct, I shall not say to Christianity, but even to Heathen honesty!

In the *second* class of good works, divines place works of charity; and these are of two sorts, such as are done to the *bodies*, and such as are done to the *souls* of men. The former are [for the most part] enumerated by our Lord, Mat. xxv. They consist in giving food to the hungry and drink to the thirsty in

in entertaining strangers, easing the oppressed, the naked, attending the sick, visiting prisoners, [and burying the dead, from scripture not from Pharisaical motives.]

Now will any one affirm, that I ever spoke against doing any one of these good works?—doing them *in a wrong manner*, and *to wrong ends*, have often spoken; and so have all the preachers who do not *daub the wall with untempered plaster*. Christ first, Mat. vi. 2. St. Paul next, 1 Cor. xiii. 2, 3. and our church after them; see the homilies.—But I ask it again, Who ever heard of one word *against doing them*? On the contrary I not declared again and again, that even *a cup of water, given in Christ's name, should in no wise be rewarded*—should certainly be rewarded *with life*; [and do not some of you know, that these two years, I have lost many of my friends, by making a stand for the evangel *thinefs* of the works of faith?]

As for works of mercy done to the *souls* such as [giving a Christian education to children and apprentices,] comforting the afflicted, encouraging the dejected, strengthening the weak, visiting the careless, succouring the tempted, instructing the ignorant, [sympathizing with mourning, rebuking the stubborn, reproving sin, stopping profaneness, rebuking profaneness, and helping each other in the narrow way; it is known to many, whose name is cast out as evil by sabbath-breakers, drunkards, and endeavouring to do these good works myself, and to make others do them.]

And yet *you*, who possibly ridicule all these works, and dream of being saved without them, who do perhaps just the reverse of them, finding one another's hands in licentiousness, profaneness, in sabbath-breaking, swearing, or at every thing that looks like seriousness; yet are full of despising or discountenancing good works.

O tell it not in Gath, publish it not in Askelon, lest the very Philistines laugh at the glaring inconsistency of your words and conduct.

Good works of the *third* class, relate to keeping under the flesh, and all its sinful appetites. The chief of these works, are a moderate use of meat, drink, and sleep; self-denial, [in apparel, furniture, and equipage;] chastity [in all its branches; subduing our slothful, rebellious flesh by] early rising, abstinence, fasting; [and, in a word, by *taking up our daily crosses, and following our abstemious, and yet laborious Lord.*]

[Permit me to do as St. Paul—to *speak as it were foolishly in this confidence of boasting.*] Have I not enforced the necessity of *these* good works both *publicly and from house to house*? Have you not sometimes even gone away from this place of worship, secretly displeased at my insisting so much upon them; complaining perhaps, “that I went too far, or that no body could live up to what I preach;” and making a hundred such remarks, instead of meditating upon these words of our Lord: *With man indeed it is impossible, but with God all things are possible*? And yet you now complain that I do not preach up good works—Pray, my brethren, be consistent; keep to one point, and do not say and unsay: I can no more be too strict, and yet make too little of good works; than I can go east and west at the same time. Only think and you will perceive that your very complaints justify me, that your sayings overturn one another, and that *your own mouths prove you perverse.*

You will probably say, “Have we not heard you affirm more than once, that no body can be saved by his works: yea, that a man may go as constantly to church, as the Pharisee did to the temple, be as virtuous as he was, pay tithes as exactly as he did, and be *damned* after all? Can you deny having preached this doctrine twenty times?”

Deny it!—By no means. It is a doctrine for
F which,

which, God being my helper, I am ready to stake. It is the very doctrine, that I published in the former part of this discourse then can I deny it?

Here methinks a Pharisee replies in :
 “ Well then, you plead guilty to the charge, confess that you have preached twenty times good works.”

[I deny the conclusion.] Have you not standing enough to see, there is a vast difference between preaching against the *merit* of good works and preaching against good works themselves? between saying, that obedience to the king will get us the crown of Great-Britain, and that we owe the king no obedience? In between saying that good works will never get us heaven, [as the *primary* and strictly *spiritual* cause of our salvation] and declaring we ought not to do good works? Surely our natural faculties are not so impaired, but you receive, those propositions are by no means of the same import.

If I say, that eating will never make me a saint, that drinking will never turn me into an angel, that doing my work will never take me to heaven; do I so much as hint that eating and drinking of no service, and doing my business profitable? O how does prejudice blind eyes, and of reason and religion! How hardly does it lay down with us, when we do not love it! How do we dress it up in a fool's coat, that have some pretence to despise and reject it!

If you would speak according to *strict* truth brethren, you would not say that I “ preach good works, that I run down good works, which is a mistake as I shewed just now : I would say, that I preach *against the merit of good works in point of salvation* : this is very true, and so I am determined to do, by God's blessing as long as I live. So did Christ and his ap-

do our articles and homilies; and so the children of God have done in all ages. ¶ Those of the Old Testament [far from mentioning any *proper* merit of their own, cried out: *Now mine eye seeth thee, I abhor myself, and repent in dust and ashes*, Job. xlii. 5.—*Who is me for I am undone, because I am by nature, and have been by practice a man of unclean lips*. Isa. vi. 5.] Those of the new, prayed to *be found in Christ, not having their own* [Pharisaic] *righteousness which is by the law of works, but the* [evangelical] *righteousness which is by faith in Jesus Christ*, Phil. iii. 9. And those of our church profess, that *They are not worthy to gather the crumbs under the Lord's table, and that they do not come to it, trusting in their own righteousness, or good works, but in God's manifold and great mercies through Jesus Christ*: so far are they from thinking, that they [properly] merit salvation [either in whole or in part.] See *Com. Service*.

¶ Yea, I declare it as *upon the house-top*, of all the false doctrines that ever came out of the pit of hell, none has done such execution for Satan in the church of God [as the Pharisaic conceit that we have, or may have any *proper, original* merit.] Stealing, drunkenness, and adultery have slain their *thousands*; but this damnable error, which is the very root of unbelief, its *ten thousands*. ¶ It blinded the Pharisees, and hardened the Jews against Christ. It plunges into everlasting fire all nominal Christians, who have a *form of godliness, but deny the power thereof*.

Yea, strange, as the assertion may seem to some, this [pernicious error] feeds immorality, and secretly nourishes all manner of vice. The scripture tells us, 1 Cor. vi. 9, that *neither fornicators, nor effeminate, neither thieves, nor covetous, neither drunkards nor revilers, neither unrighteous nor extortioners, shall inherit the kingdom of God*. Now how comes it to pass, that so many, who are guilty of one or another of those abominations, remain as easy as if they were guiltless? Why, this damnable notion, that the merit of their works atones for the guilt of their sins, makes them

think, that they shall do well enough in the end. "I get drunk now and then, says one, but I am honest."—"I oppress or cheat my neighbour, says another, but I go to church and sacrament."—"I love money or diversions, says a third, but I bless God, I am neither a thief nor a drunkard,"—"I am passionate and swear sometimes, says a fourth, but my heart is good, and I never keep malice in my breast; besides, I'll repent and mend some time or other before I die."—Now the sum of all those pleas amounts to this: "I do the devil's works, but I do good works too. I am guilty of one piece of wickedness, but not of all: and I hope, that thro' the merit of the good which I do, and of the evil which I have left undone, Christ will have mercy upon me."

✠ Thus all our [Pharisaic] delays of conversion, and all our remorseless going on in sin and wickedness, are founded upon the doctrine of [Pharisaic] merits. Well then may our church call it "*a devilish doctrine, which is mere blasphemy against God's mercy*:" a doctrine, which turns Christ out of his throne [by refusing him the honour of being the meritorious cause of our salvation:] a doctrine which [by crooked ways] leads first to licentiousness, as the conduct of many, who cry up the merit of good works [so called] too plainly shews; and next to Pharisaic morality and formality; and from both, except converting grace prevent it, into endless misery; for, *No doubt*, says bishop Latimer in his sermon on the twelfth day, *he that departeth out of this world in that opinion* [or, as he expresses it in the same paragraph, those who "*think to be saved by the law, by the first covenant*"] "*shall never come to heaven*:" [For they set their hearts against Christ; and, like the obstinate Pharisees of old, not only mistake the works of unbelief for good works: but give them also the place of the *primary, meritorious cause* of eternal salvation; when, if they were the works of faith, they would only be a *secondary evidencing cause* of

Now, as such men cannot possibly do this, the greatest degree of spiritual pride, impetuosity, and unbelief; it is plain, that, if they died in this grand antichristian error, they can be saved: for St. Paul informs us that pride is *emanation of the devil*; and our Lord declares, *except we repent we shall all perish, and that he who does not shall be damned.*]

FOURTH PART.

time to come to the last thing proposed; which now, why good works cannot deserve salvation whole or in part; and to answer the old case of good works cannot save us, why should we ourselves about them?" [In doing the former, attempt to give *Pharisaism* a finishing stroke: doing the latter, I shall endeavour to guard natural doctrine of grace against *Antinomianism*, prevails almost as much among professed Christians, as *Pharisaism* does among professed Mo-

first, that good works cannot merit salvation, much less altogether, I prove by the following arguments.

We must be wholly saved by the covenant of grace; or by the covenant of *grace*; my text shewing clearly, that a third covenant made up of merits owing to the first,] and divine mercy [according to the second,] is as imaginary a thing in divinity as a fifth element made up of fire and water is in natural philosophy.

There is less proportion between heavenly reward and our works, than between the sun and a fly in the air: therefore to pretend, that all avail towards [purchasing or properly obtaining] heaven, argues want of common-sense as well as want of humility.

God has wisely determined to save *proud* men, that excludes boasting. *God is just, and therefore*

justifier of him that believes in Jesus. Where is boasting then? says the apostle; It is excluded, answers he. By what covenant? By the covenant of works? No, but by the law of faith, by the covenant of grace, whose condition is faith in Jesus Christ. Therefore we conclude, says he, that a man is justified by faith, without the works of the law. Rom. iii. 27, 28. If our good works deserve the least part of our salvation, we may justly boast that our own arm has got us that part of the victory; and we have reason to glory in ourselves, contrary to the scriptures, which say, that every mouth must be stopped, that boasting is excluded, and that he who glories, must glory in the Lord.

[As to self-exaltation, the mouth of Gabriel is not less shut before the throne, than that of Mary Magdalen. Therefore, if any out of hell glory in themselves, it is only those self-righteous sons of Lucifer and Pride, to whom our Lord says still, *You are of your father the devil, whose works ye do, when ye seek to kill me, and glory in yourselves.*]

(4) Our best works have such a mixture of imperfection, that they must be atoned for, and made acceptable by Christ's blood; so far are they from atoning for the least sin, [and meriting our acceptance] before God.

(5) If ever we did one truly good work, the merit is not ours, but God's, who by his free grace "prevented, accompanied, and followed us" in the performance. For it is God, who of his good pleasure worketh in us both to will and to do. Phil. ii. 12. *Not I* says the apostle, after mentioning his good works, *but the grace of God in me,* 1 Cor. xv. 10, compared with James i. 17.

(6) We perpetually say at church: *Glory be to thee, Father, as Creator; and to thee Son, as Redeemer; and to thee Holy Ghost, as Sanctifier.* Christ is then to have all the glory of our redemption: But if our good work come in for any share in the purchase of heaven, we must come in also for some share of the glory of our [redemption.] Thus Christ will no longer be the only Redeemer: we shall be co-redeemers with him.

sequently we shall have a share in the doxology which is a blasphemous supposition.

Our Lord himself decides the question in those noble words, *¶ When you have done all that is bid you; and where is the man that [according to the law of innocence] has done [without inter-*

I shall not say all, but the one half of it? are unprofitable servants. ¶] Now it is plain, unprofitable servants do not merit in whole or in part to sit down at their master's table, and be admitted as children to a share of his estate. Therefore God gives heaven to believers, it is entirely of his free mercy, [according to the law of innocence through the merits of Jesus Christ, and not at all through the merits of our own works.

I shall close these observations by St. Paul's admirable argument. If righteousness comes by the law, salvation comes by [the covenant of] works, it died in vain. Gal. ii. 21. Whence it follows that if it comes in part by the works of the law, [the] part of Christ's sufferings were vain; a supposition which ends in the same blasphemy against the Mediator.]

What man might deserve any thing of God, on the footing of proper worthiness, or merit of innocence, God should stand in need of some thing, which is in man's power to bestow : but this is wholly impossible : for God being self-sufficient in His infinite fulness, is far above any want ; and man a dependent creature, every moment supported by the Father and Preserver, has nothing, and can claim nothing, to which God has not a far greater right than in himself. This is what the apostle asserts when he says, Who has given Him FIRST, and it shall be rendered unto him again ? — But much more in the remarkable passage ; Who maketh thee to differ from

If thou sayest, The number of my talents I have made of them : I ask again, Where are those talents ? And who superadded wisdom, and an opportunity to improve them ?

Here

—Here we must all give glory to God, and say with St. James, *Every good gift is from above, and cometh down from the Father of lights.*

Upon this consideration the apostle proceeds to check the Christian Pharisee thus; *What hast thou, that thou didst not receive? Now if thou didst receive it, why dost thou glory as if thou hadst not received it?*—Whence it follows, that though St. Paul himself glories in, and *boasts* of his disinterestedness, yet he did not glory in that virtue *as if he had not received it*; No: he gave the *original* glory of it to *Him of whom, through whom, and to whom are all things.* The glory of bestowing original gifts upon us belongs then to God alone; and the *original* glory of the humility with which we receive, and of the faithfulness, with which we use those gifts, belongs also to him alone; although, in the very nature of things, we have such a *derived* share of that glory, as gives room to the *reasonableness* of divine rewards. For why should one be rewarded more than another; yea, why should one be rewarded rather than punished, if *derived* faithfulness does not make him more *rewardable*?

As the preceding arguments [against the *proper* merit of works] will, I hope, abundantly satisfy all those who have not entirely cast away the Christian revelation, I pass to the old objection. “If good works cannot [merit us heaven,] or save us, why should we trouble ourselves about them?”

I answer, (1) ~~†~~ We are to do good works, to shew our obedience to our heavenly Father. ~~As~~ As a child obeys his parents, not to *purchase* their estate, but because he is their child [and does not chuse to be disinherited;] so believers obey God, not to get heaven for their wages; but, because he is their Father, [and they would not provoke him to disinherit them.†]

(2) We

† This argument is weak without the additions. Our Lord informs us that when the Father in the gospel says to his fair-spoken child, *SON, Go work to day in my vineyard,* he answers, *I go Sir, and goes not*; And God himself says, *I have nourished and brought up CHILD-*

¶ We are to abound in all good works, to be
 1 before men [now, and before the Judge of
 earth in the great day;] and to shew that our
 saving. St. James strongly insists upon this,
 i. 18. *Shew me thy faith without thy works,*
and I will shew thee my faith by my works: That
 thou sayest, thou hast faith, [because thou wast
 justified by faith;] but thou dost not the works
 of a believer: thou canst follow vanity, and con-
 tempt this evil world: thou canst swear or break
 oaths; bath; lie, cheat, or get drunk; rail at thy
 neighbour, or live in uncleanness: in a word, thou
 doest one or another of the devil's works. Thy
 faith therefore give thee the lie, and shew that thy
 [now like] the devil's faith; for if *faith*
works is dead, how doubly dead must faith with-
 out works be! † But *I will shew thee my faith by my works.*
 The apostle, i. e. By constantly abstaining from
 evil works, and steadily walking in all sorts of
 good works, I will make thee confess, that I am re-
 ceived *Christ a new creature*, and that my faith is liv-
 ing and genuine.

Our Saviour told his disciples, that they were
 to do good works, not to purchase heaven, but
 that they might be stirred up to serve God. You
 that have found the way of salvation by Christ,
let your light so shine before men, that even they, who
are in darkness of the doctrine of faith, seeing your good
works may glorify your Father who is in heaven. *Mat.*

¶ We are to do good works out of *gratitude*
 to our dear Redeemer, who having [condi-
 tionally] purchased heaven for us with his precious
 blood, asks the small return of our love and obe-
 dience.

they have rebelled against me. Wo to the parents, who
 neglect their children, and have no power to cut off an entail!
 This single clause of my old sermon, stands, so will the
 law and the Checks. But the whole argument is a mere
 man that wallows in adultery, murder, or incest, may
 true, justifying faith, as David had when he killed



dience. *If you love me, says he, keep my commandments,* John xiv. 15. [This motive is noble, and continues powerful so long as we keep our first love. But alas! it has little force with regard to the myriads, that rather fear than love God : And it has lost its force in all those, who have denied the faith, or made shipwreck of it, or cast off their first faith, and consequently their first love. The multitude of these, in all ages, has been innumerable. I fear, we might say of justified believers, what our Lord did of the cleansed lepers : *Were there not ten cleansed ? but where are the nine ? Alas ! like the apostates mentioned by St. Paul, they are turned aside after the flesh, after the world, after fables, after Antinomian dotages, after vain jangling, after Satan himself.* 1 Tim. v. 15.]

(5) We are to be careful to maintain good works, [not only that we may not lose our confidence in God, 1 John iii. 19, &c. but also] that we may nourish and increase our faith or spiritual life ; [or, to use the language of St. James, that *faith may work with our works*, and that *by works our faith may be made perfect.*] As a man [in health, who is † threatened by no danger,] does not walk that his walking may procure him life [or save his life from destruction :] but that he may preserve his health, and [add to] his activity : So a believer, does not walk in good works to get [an initial life of grace, or a primary title to an] eternal life [of glory :] but to keep up and increase the vigour of his faith, by which he has [already a title to, and the earnest of] eternal life. For as the best health without exercise is soon destroyed, so the strongest faith without works will soon droop and die. Hence it is that St. Paul exhorts us to hold faith and a good conscience, which some having put away

† Formerly I did not consider that as Noah walked into the ark, and Lot out of Sodom, to save their lives ; so sinners are called to turn from their iniquity, and do that which is lawful and right to save their souls alive. Nor did I observe, that saints are commanded to walk in good works, lest the destroyer overtake them, and they become sons of perdition. However, in Babel, such capital oversights did me “ much credit.”

y refusing to walk in good works, concerning
ave made shipwreck.]

§1 We are not to do good works to obtain
 n by them [as if they were the *primary*, and
 y *meritorious* cause of our salvation.] This proud,
 ristian motive would poison the best doings of
 eatest saints, if *saints* could thus trample upon
 od of their Saviour: Such a wild conceit be-
 ly the Pharisee's cleaner way to hell. But we
 do them, because they shall be *rewarded* in
 a. §2 To understand this we must remember,
 according to the gospel and our liturgy, God
 he *kingdom of heaven to all believers*: [because *true*
 s are always *true workers*; true faith always
 ng by love to God's commandments. Next to
 then, to speak the language of some injudicious
 s.] *Faith alone*, when it *works by love*, takes us
 ven: [Or rather, to avoid an apparent con-
 sion, *Faith* and its *works* are the way to heaven:]
 s there are stars of different magnitude in the
 ial heaven, so also in the spiritual. Some who,
 t. Paul, have eminently shined by the *work of*
the patience of hope, and the labour of love, shall
 like the brightest stars, [or: the sun:] and
 thers, who, like the dying thief and infants,
 had [little or] no time to shew their faith [or
 :ss] by their works, shall enjoy a less degree
 rious bliss: But all shall ascribe the whole of
 alvation only to the mercy of God, the me-
 Christ, and the efficacy of his blood and spi-
 -§ according to St. John's vision: *I beheld, and*
eat multitude of all nations, and kindred, and people,
ngues, stood before the throne, with palms in their
cloathed with robes, that they had washed, and made
n the blood of the Lamb: and [while our Lord said
 m by his gracious looks, according to the doc-
 of secondary, instrumental causes, *Walk with me*
te, for you are WORTHY, and inherit the kingdom
ed for you, for I was hungry and ye gave me meat,
 they cried [according to the doctrine of *pri-*
 mary

mary and properly meritorious causes,] not “*Salvation to our endeavours and good works;*” but *Salvation to our God, who sitteth upon the throne, and unto the Lamb for ever and ever.*

* [Thus, by the rules of celestial courtesy, to which our Lord vouchsafes to submit in glory; while the saints *justly* draw a veil over their works of faith, to extol *only* their Saviour’s merits; HE, *kindly* passes over his own blood and righteousness, to make mention *only* of their works and obedience. They, setting their seal to the first gospel-axiom, shout with great truth, “*Salvation to God and the Lamb!* And HE, setting his seal to the second gospel-axiom, replies with great condescension: *Salvation to them that are worthy! Eternal salvation to all that obey me.* Rev. iii. Heb. v. 9.]

* [Therefore, notwithstanding the perpetual assaults of proud Pharisees, and of self-humbled Antimonians; the two gospel-axioms stand unshaken upon the two fundamental, inseparable doctrines of faith and works—of *proper* merit in Christ, and *derived* worthiness in his members. Penitent believers freely receive all from the God of grace and mercy, through Christ; and humble workers freely return all to the God of holiness and glory, through the same adorable Mediator. Thus God has *all the honour of freely bestowing* upon us a crown of righteousness, in a way of judicious mercy and distributive justice; while we, *through grace*, have *all the honour of freely receiving it*, in a way of penitential faith and obedient gratitude. To him therefore, one eternal Jehovah in Father, Son, and Holy Ghost, be ascribed *all the merit, honour, praise, and dominion, worthy of a God, for ever and ever.*]



A P P E N D I X.

- * **S**HARP-sighted readers will see by this sermon, that nothing is more difficult than *rightly to divide*

nide the word of God. The ways of *Truth* and *Error* lie close together, though they never coincide. When some preachers say, that "The road to heaven passes very near the mouth of hell," they do not mean, that the road to heaven and the road to hell are one and the same. If I assert, that the way of *Truth* runs parallel to the ditch of *Error*, I by no means intend to confound them. Let *Error* therefore come, in some things, ever so near *Truth*, yet it can no more be the *Truth*, than a filthy ditch, that runs parallel to a good road, can be the road.

It is often a thing little in appearance, that turns the scale of truth; nevertheless, the difference between a scale *turned* or *not turned*, is as real as the difference between *right* and *wrong*. I make this observation: (1) To shew that although my opponents come very near me in some things, and I go very near them in others, yet the difference between us is as essential as the difference between *truth* and *error*; And (2) to remind them and myself, that we ought so much the more, to exercise Christian forbearance towards each other, as we find it difficult, whenever we do not stand upon our guard, to do justice to every part of the Truth, without seeming to dissent even from ourselves. However, our short sightedness and twilight knowledge do not alter the nature of things. The truth of the anti-pharisaic and anti-Crispian gospel is as immutable as its eternal Author; and whether I have marked out its boundaries with a tolerable degree of justness or not, I must say as the heathen poet:

Est modus in rebus, sunt certi denique fines,
Quos ultra citra que nequit consistere rectum. †

† Truth is confined within her firm bounds: nay, there is a middle line equally distant from all extremes; on that line she stands, and to miss her, you need only step over it to the right hand or to the left.

A
SCRIPTURAL ESSAY

On the rewardableness of Works according to the
Covenant of Grace;

CONTAINING

- I. A VARIETY of *Scriptures*, which shew, that HEAVEN ITSELF is the gracious REWARD of the WORKS of Faith, and that Believers may lose that Reward by bad Works. — II. AN ANSWER to the most plausible Objections against this Doctrine. — III. SOME REFLECTIONS upon the unreasonableness of those, who scorn to work with an eye to the Reward, that God offers to excite us to Obedience.

FIRST PART.

HAVING particularly guarded in the preceeding discourse the doctrine of SALVATION by the covenant of grace, and having endeavoured to secure the foundation of the gospel against the unwearied attacks of Pharisees; I shall now particularly guard the WORKS of the covenant of grace, and by that means secure the superstructure against the perpetual assaults of Antinomians; a part of my work this, which is so much the more important, as the use of a strong foundation is only to bear up an useful structure.

None but fools act without motive. To deprive a wise man of every motive to act, is to keep him in total inaction; and to rob him of any grand motive, is to weaken his willingness to act, or his fervour in acting. The love of God is undoubtedly the most generous motive to obedience: In thousands of weak
be-

ers, love is not yet well kindled ; it is rather *ig flux* than a blazing fire ; in thousands of can professors it is scarce *lukewarm* ; and in all *as it is waxed cold*. Therefore, in the present, state of the church militant, it is as absurd in ers, to urge no motive of good works but : it would be in physicians to insist, that a *nach* must be the only motive, from which atients ought to take either food or physic.

Lord far from countenancing our refine- in this respect, perpetually secures the prac- good works by *promising heaven* to all that per- n doing them ; while he deters us from sin, *threatening destruction* to all that persist in com- it ; working thus alternately upon our *hopes* rs, those powerful springs of action.

force of this double incentive to practical re- I greatly weakened ; when, being carried y the stream of Solifidianism, I rashly said in sermon, that " good works shall be reward- eaven and eternal life, although not *with* life and ~~the~~ heaven." An Antinomian error hich I publicly renounce, and against which the following protest.

: oracles of God command us to work FROM il life of *grace*, FOR an *eternal* life of *glory* ; tly annexing the promise of heavenly bliss to orks, and threatening all *workers of iniquity* ill-torments ; it follows, that heaven will be cious *reward* of good works, and hell the *just* ' bad ones.

dily grant however, that, if we consider our- ierely as *sinners*, in the light of the *first* gos- om, and according to the *covenant of works*, we have so frequently broken ; heaven is the GIFT of God through our Lord Jesus for, according to *that* covenant, destruction ages of all who have committed sin. But, if *converted* sinners or obedient *believers* : and if ider ourselves in the light of the *second* gospel

axiom, and according to the *covenant of grace* unprejudiced person, who believes the bit allow that heaven is the gracious REWARD of works of faith.

An illustration may help the reader to see the force of this distinction—A charitable nobleman charges the debts of ten insolvent prisoners, and divides up in great or little farms, according to their productive abilities; and laying down a thousand pounds before them, he says: “I have already done for you, but I will do more still. I freely give you this purse, to encourage your industry. You may share this gold among you, if you manage your farms according to my directions: but if you neglect your fields be over-run with thorns, you shall not receive the bounty I design for the industrious, but for my preceding favours.” Now who does it appear that the thousand pounds thus laid down, is a *gift* of the nobleman; that nevertheless, upon the performance of the condition he has fixed, it becomes a *gracious reward* of industry; and consequently, the obtaining of this reward turns entirely upon the *works of industry* performed by the farmers.

Just so eternal salvation is the *free gift* of God by Jesus Christ; and yet the *obtaining* of it [by] turns entirely upon their *works of faith*; that is, upon their *works* as well as upon their *faith*. He scripture says indifferently, *He that BELIEVETH shall NOT BE CONDEMNED*; and, *If thou DOEST WORKS, thou shalt not be ACCEPTED*? *All that BELIEVE are JUSTIFIED*; and, *He that WORKETH righteousness shall be ACCEPTED*.—Our Lord, speaking of a weeping sinner, says equally: *Her sins, which are many, are forgiven; for she LOVED much*; and, *Thy sins are forgiven, thy FAITH hath saved thee*.—As for St. Paul, he always justly excludes the works of unbelief, merely ceremonial works, yet he so joins *faith* and *works of faith*, as to shew us, they are equally necessary to eternal salvation: *There is no condemnation*

[ays he, *to them that are in Christ by faith*: [Here is the Pharisee's portion] *who walk not after the flesh, but after the spirit* [Here is the Antinomian's portion.] Hence it appears, that living faith *now* and always works righteousness; and that the works of righteousness *now* and always accompany faith, so long as it remains *living*.

'I know this is the doctrine,' says judicious Mr. Baxter, 'that will have the loudest outcries raised against it: and will make some cry out, Heresy, Popery, Socinianism! and what not? For my own part the Searcher of hearts knoweth, that not singularity, or any good will to Popery provoketh me to entertain it; but that I have earnestly sought the Lord's direction upon my knees, before I durst adventure on it; and that I resisted the light of this conclusion as long as I was able.'—May this bright testimony make way for an illuminated cloud of prophets and apostles! and may the sun of righteousness rising behind it, so scatter the shades of error, that we may awake out of our Antinomian dreams, and see a glorious, unclouded gospel-day!

That in subordination to Christ, our *eternal* salvation depends upon good works, i. e. upon the works of faith, will appear indubitable to them that believe the bible, and candidly consider the following scriptures, in which HEAVEN and eternal life IN GLORY are suspended upon *works*, if they spring from a sincere belief in the light of our dispensation: I say, if they spring from true *faith*, it being absolutely impossible for an *Heathen*, and much more for a *Christian*, to work righteousness without BELIEVING in some degree, *that God is, and that he is the rewarder of them that diligently seek him*, as well as the punisher of them that presumptuously sin against him: *For without faith it is impossible to please God*; all faithless works springing merely from superstition, like those of Baal's priests, or from hypocrisy like those of the Pharisees. Having thus guarded against the doctrine of FAITH, I produce some of the many scriptures

that directly or indirectly annex the above-mentioned reward to works: And,

(1) *To consideration, conversion, and exercising ourselves to godliness.*—‘Because he considereth, and turneth away from all his transgressions, &c. he shall surely live, he shall not die.—When the wicked man turneth away from his wickedness, &c. he shall save his soul alive.—Wherefore turn yourselves, and live ye.—Exercise thyself unto godliness, for it is profitable unto all things; having the promise of the life that now is, and that which is to come.’

(2) *To doing the will of God.*—‘He that does the will of my Father, shall enter into the kingdom of heaven.—He that does the will of God, abideth for ever.—Whoever shall do the will of God, the same is my brother and sister—i. e. the same is an heir of God, and a joint-heir with Christ.’

(3) *To diligent labour, and earnest endeavours.*—‘A man of God, lay hold on eternal life—Work out your own salvation.—Labour for the meat that endureth to everlasting life.—In so doing thou shalt save thyself.—Narrow is the gate that leads to life.—Strive to enter in.—The violent press into the kingdom of God, and take it by force.’

(4) *To keeping the commandments.*—‘Blessed are they that do his commandments, &c. that they may enter through the gates into the city,’ i. e. into heaven.—‘If thou wilt enter into life, keep the commandments.—Thou hast answered right: This do and thou shalt live.—There is one Law-giver, who is able to save and to destroy:’ [some of whose laws run thus:]—‘Forgive, and ye shall be forgiven.—Blessed are the merciful, for they shall obtain mercy.—Blessed are the peacemakers, for they shall be called the children of God,’ [and, of course, the heirs of the kingdom.] The king shall say unto them, Come, ye blessed of my Father, inherit the kingdom prepared for you, for I was hungry and ye gave me meat, &c.—‘Whatsoever ye do, do it heartily, as to the Lord, know-

knowing that of the Lord ye shall receive the REWARD of the inheritance: But he that *does* wrong, shall receive for the wrong which he hath *done*, and there is no respect of persons.

(5) *To running, fighting, faithfully laying up treasure in heaven, and feeding the flock of God.*—‘They who run in a race, run all; but one receiveth the prize: So run that you may obtain. Now they are temperate in all things to obtain a corruptible crown; but we, an incorruptible. I therefore so run —fight—and bring my body into subjection,’ [that I may obtain:] lest I myself should be cast away:’ i. e. should not be approved of, should be rejected, and lose my incorruptible crown.—‘Fight the good fight of faith, lay hold on eternal life.—Lay up treasure in heaven.—Make yourselves friends with the mammon of unrighteousness, that when you fail, they may receive you into everlasting habitations—Charge them who are rich, that they do good, that they be rich in good works, laying up in store for themselves a good foundation against the time to come, that they may lay hold on eternal life.—Feed the flock of God, &c. being examples to the flock, and when the chief Shepherd shall appear, ye shall receive the crown of glory, that fadeth not away.’

(6) *To a godly walk.* ‘There is no condemnation to them, &c. that walk NOT after the flesh—As many as walk according to this rule, mercy [be, or will be] on them.—The Lord will give grace and glory, and no good thing will he withhold from them that walk uprightly.

(7) *To persevering watchfulness, faithfulness, prayer, &c.* ‘He that endureth unto the end, the same shall be saved.—Be faithful unto death, and I will give thee the crown of life.—Blessed is the man that endureth temptation, for when he is tried, he shall receive the crown of life—To him that overcometh, will I grant to sit with me in my throne.—To him
‘ that

‘ that *keepeth* my words unto the end, &c. will
 ‘ give the *morning star*.—Take heed to yourselves
 ‘ watch and pray always, that ye may be counted
 ‘ worthy to escape, &c. and to stand before the Son of
 ‘ man.’ In a word,

(8) *To patient continuance in mortifying the deeds of
 the body, and in well doing.*—‘ If ye live after the
 ‘ flesh, ye shall die; but if ye through the spirit
 ‘ mortify the deeds of the body, ye shall live—For
 ‘ he that soweth to his flesh, shall of the flesh reap
 ‘ perdition; but he that soweth to the spirit, shall of
 ‘ the spirit reap life everlasting: And let us not be
 ‘ weary in well-doing, for in due season we shall
 ‘ REAP’ [not, if we faint or not, but] ‘ IF we faint
 ‘ not.—He that reapeth receiveth wages, and ga-
 ‘ thereth fruit unto life eternal.—Ye have your fruit
 ‘ unto holiness, and the end everlasting life.’—God,
 ‘ at the revelation of his righteous judgment, will ren-
 ‘ der to every man according to his deeds: eternal
 ‘ life to them, who, by patient continuance in well-
 ‘ doing, seek for glory.—Anguish upon every soul
 ‘ of man that does evil, &c. but glory to every man
 ‘ that worketh good, &c. for there is no respect of
 ‘ persons with God.’

Is it not astonishing, that, in sight of so many
 plain scriptures, the Solifidians should still ridicule
 the passport of good works, and give it to the winds
 as a “paper-kite?” However, if the preceding
 texts do not appear sufficient, I can send another
 volley of gospel-truths, to show that the initial sal-
 vation of believers themselves may be *lost* through
 bad works.

‘ I know thy works, &c. so then because thou art
 ‘ lukewarm I will spue thee out of my mouth. —
 ‘ Grudge not one against another, brethren, lest ye
 ‘ be damned’ [in the original it is the same word,
 which is rendered *damned*, Mark xvi. 16.]—‘ If
 ‘ we suffer, we shall also reign with him: if we
 ‘ [believers] deny him, he will also deny us.—Add
 ‘ to your faith virtue, &c. charity, &c. if ye do these
 ‘ things

‘ things ye shall never fall, for *so* an ENTRANCE shall
 ‘ be ministered unto you abundantly into the *everlast-*
 ‘ *ing kingdom* of our Lord.—It had been *better* for
 ‘ them, that have escaped the pollutions of the
 ‘ world through the *knowledge of our Saviour*, [i. e.
 ‘ for believers] ‘ not to have known the way of
 ‘ righteousness, than after they have known it, to
 ‘ turn from the *holy commandment* delivered unto
 ‘ them.—Every tree, that bringeth not forth *good fruit*,
 ‘ is cut down, and cast into the *fire*.—Every branch
 ‘ IN ME, that beareth *not* fruit, my Father taketh
 ‘ away—Abide in me, &c. If a man abide not in
 ‘ me’ [by keeping my commandments in faith]
 ‘ he is cast forth as a branch, and is withered; and’
 [he shall share the fate of the branches that
 have really belonged to the natural vine, and now
 bear no more fruit] ‘ men gather them, and cast
 ‘ them into the fire, and they are burned.’—The fig-
 tree in the Lord’s moral vineyard is cut down, for
 not bearing fruit.—‘ Him that *finneth* I will blot out
 ‘ of my book—Some having put away a *good con-*
 ‘ *science*, concerning *faith* have made *shipwreck*.—
 ‘ Such as *turn back* to their own wickedness, the
 ‘ Lord shall lead them forth with the *evil doers*.—To-
 ‘ wards thee, goodness, if’ [by continuing in obe-
 ‘ dience] ‘ thou *continue* in his goodness, otherwise
 ‘ thou shalt be *cut off*.’

Again, ‘ For the wickedness of their *doings*, I
 ‘ will drive them out of my house, I will love them
 ‘ no more.—Some are already *turned aside* after Sa-
 ‘ tan—having *damnation* because they have *cast off*
 ‘ their *first faith*—the faith that *works* by love—the
 ‘ mystery of faith kept in a *pure conscience*—the
 ‘ *faith unfeigned*’ [that the apostle couples with] ‘ a
 ‘ *good conscience*’—the faith that cries like Rachel,
 Give me children, give me good works, or else I die
 —the faith that faints without obedience, and
 actually dies by bad works; the following scriptures
 abundantly proving that *faith*, and consequently the
 just who lives by faith, can die by bad works.

‘ When

‘ When a righteous man † doth turn from his righteousness, and commit iniquity, &c. he shall DIE in his sin, and his righteousness, which he has done, shall not be remembered,’ Ezek. iii. 20. Again, When the righteous, &c. does according to all the abominations that the wicked man does, shall he live ? All his righteousness, that he has done, shall not be mentioned ; in his trespass that he hath trespassed, and in his sin that he hath sinned, in them shall he DIE.’ Ezek. xviii. 24.—Once more : ‘ The righteousness of the righteous shall not deliver him in the day of his transgression, &c. When I say to the righteous, that he shall surely live ; ‡ if he trust to his righteousness, and commit iniquity he shall die for it.’ Ezek. xxxiii. 13.

It seems, that God foreseeing, the Solifidian would be hard of belief, notwithstanding the great ado they make about *faith*, condescended to their infirmity,

† That this is spoken of a *truly*-righteous man, i. e. of a believer, appears from the following reasons : (1) The righteous here mentioned, is opposed to the *wicked* mentioned in the context : As surely then as the word *wicked* means *there one really-wicked*, so does the word *righteous* mean *here one truly-righteous*. (2) The righteous man’s turning from his righteousness, is opposed to the wicked man’s turning from his iniquity : If therefore the righteous man’s righteousness is to be understood of *feigned* goodness, so the wicked man’s iniquity must be understood of *feigned* iniquity. (3) The crime of the righteous man here spoken of is *turning from his righteousness* ; but if his righteousness were only an hypocritical righteousness, he would rather deserve to be commended for renouncing it ; a wicked, sly pharisee being more odious to God than a barefaced sinner, who has honestly enough not to put on the mask of religion, Rev. iii. 15.—(4) Part of this apostate’s punishment will consist in *NOT* having the *righteousness that he has done remembered* : but if his righteousness is a false righteousness, or meer hypocrisy, the divine *threatning* proves a precious *promise* ; for you cannot please an hypocrite better, than by assuring him, that his hypocrisy shall never be remembered. What a pity is it, that, to defend our mistakes we should fix egregious nonsense, and gross contradiction upon the only wise God ?

‡ These words are another indubitable proof, that the *righteous* here mentioned is a truly-righteous person ; as the holy and true God would never say to a wicked pharisee, that he shall surely live.

, and kindly spoke the same thing over and over setting again the broad seal of heaven to that chiefly guards the second gospel-axiom, for the fourth time, ' When the righteous from his righteousness, and committeth iniquity he shall even *DIE thereby* : But if the wicked from his wickedness, and doth that which is just and right, he shall *LIVE thereby*.' Ezek. 18, 19.

Ezekiel is not allowed to be a competent judge, *if himself* be heard : ' Then his Lord said him : O thou wicked servant, I *forgave* thee at debt, &c. Shouldest not thou also have compassion on thy fellow servant, even as I pity on thee ? And his Lord was *wroth*, and *gave* him to the *tormentors*.' Mat. xviii.

The preceding scriptures are thus summed up by our Lord, Matt. xxv. 46, *These* [the persons who do not finally done the works of faith] *shall go into everlasting punishment ; but the righteous* [those who have persevered to the end, at least from the time of their conversion, if they were backsliders] *shall go into life*. This doctrine agrees perfectly with the conclusion of the sermon on the mount : *Whoever heareth these sayings of mine, and doth them ; I will liken him to a wise man, who built his house upon a rock, and every one that heareth these sayings of mine, and doth them not, shall be likened unto a foolish man, who built his house upon the sand*. — Nay, this is an explicit doctrine : No words can be plainer than these : *They that are in the graves shall hear his voice, and shall come forth ; they that have done good, unto the resurrection of life ; and they that have done evil, unto the resurrection of condemnation*, John v. 29. Words therefore, like that of St. Athanasius, and others, must end in practice. This is a grand article of what might, with peculiar propriety, be called *the catholic faith*—the faith that is common to all Christians, essential under all the dispensations of the everlasting

lasting gospel, in *all* countries and ages — “the faith which except a man believe *faithfully*,” i. e. so as to *work righteousness* like the good and *faithful* servant “he cannot be saved.”

SECOND PART.

As some difficulties probably rise in the reader's mind against the preceding doctrine, it may not be amiss to produce them in the form of objections, and to answer them more fully than I have yet done.

OBJ. “You confound our *title* to, with our *meetness* for heaven, two things which we carefully distinguish. Our *title* to heaven being solely what Christ has done and suffered for his people, has nothing to do with either our holiness or good works; but, our *meetness* for heaven supposes holiness, if not good works. Therefore, God's unconverted sinful people, who have in Christ a complete *title* to heaven by right of ‘*finished salvation*,’ SHALL all be made *meet* for heaven IN THE DAY OF HIS POWER.”

ANS. (1) I understand you, and so does Mr. Fulsome. You insinuate, that till THE DAY you speak of comes, unconverted sinners, and backsliders may indulge themselves like the servant mentioned in the gospel, who said, *My master delayeth his coming, and began to drink with the drunken*; but alas! instead of “a day of power,” he saw a day of vengeance, and his “*finished salvation*” (so called) ended in weeping, wailing, and gnashing of teeth.

(2) Your distinction is contrary to the *scriptures* which represent ALL impenitent workers of iniquity as having a *full title to hell* according to both law and gospel; so far are the oracles of God from supposing that *some* workers of iniquity have a *full title to heaven* absolutely independent on the obedience of faith.

(3) It is contrary to *reason*; for reason dictates that whosoever has a full TITLE to a *punishment* or to a *reward*, is fully MEET for it. Where is the difference between saying, that a murderer is *fully meet for* a
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e has a full title to the gallows? If a palace furnished was bestowed upon the most righteous in the kingdom, and you were the person; it not be absurd to distinguish between your and your *meanness* for that RECOMPENCE? Or, king, in consequence of a valuable consideration from the prince, had promised a coronet every swift runner in England, next to the king's interposition and his majesty's promise, would your running well be at once your title to, and for that honour? And is not this the case, with respect to the incorruptible crowns reserved in heaven for those, who *so run that they may obtain*?

Your distinction draws after it the most horrid consequences: for if a full title to heaven may be secured from a *meanness* for the lowest place in heaven, it naturally follows, That Solomon had a full title to heaven when he worshipped Ashtaroth; and the foolish Corinthian, when he defiled his father's name in flat opposition to the dictates of every man's conscience [if you except Mr. Fulsome and his friends.] It follows, that St. Paul told a gross untruth when he said, *This ye know, that no idolator, or unclean person, hath ANY inheritance in the kingdom of Christ and of God* — In a word, it follows, that *those who are sanctified with the blood of the covenant, who are not in a state of perdition*, [such as the apostates mentioned, Heb. x. 29.] may have no title to heaven in their sanctifying faith; while some impenitent sinners, like David and Manasses, have a perfect title to it in all their crimes and unbelief.

This is not all: Our Lord's mark, *By their fruit ye shall know them*, is absolutely wrong if you are right: your distinction abolishes the grand characteristic of the children of God, and those of the devil, which consists in *not committing or committing iniquity, in doing or not doing righteousness*, according to these words of St. John, *He that committeth sin is of the devil: in this the children of God are manifest, and the children of the devil: whosoever DOES NOT righteousness, is NOT of God,*

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neither

neither he that loveth not (much less he that murder) his brother, 1 John iii. 8, 10.—Thus the Lord's sacred enclosure is broken down, his sheepfold becomes a fold for goats, a dog-kennel, a swine sty.—Nay, for what you know, all bloody adulterers may be *sheep in wolves' cloathing*; while all those that have escaped the pollution that is in the world, may only be *wolves in sheep's cloathing*; it mattering not, with regard to the goodness of our title to heaven, whether *filthiness to Belial*, or *holiness to the Lord* be written upon our foreheads. O Sir, how much more dangerous is your scheme, than that of the primitive Babel-builders! They only brought on a confusion of the original language; but your doctrine confounds light and darkness, promises and threatnings, the heirs of heaven and those of hell, the seed of the woman and that of the serpent.

(6) As to your intimation, that holiness is secured by teaching, that God's people *shall absolutely be made willing* to forsake their sins, and to become righteous *IN THE DAY OF GOD'S POWER*, that so they may have a *meetness for*, as well as a *title to* heaven; it drags after it this horrid consequence: The devil's people "in the day of God's power," *shall absolutely be made willing* to forsake their righteousness, that they may have a *meetness for*, as well as a *title to* hell: a bitter reverse this of your "*sweet Gospel!*"

To conclude: If by your distinction you only want to insinuate, that Christ is the grand, and properly-meritorious procurer of our salvation from first to last; and that the works of faith are only a secondary, instrumental, evidencing cause of our *final* salvation, you mean just as I do. But if you give the world to understand, that election to eternal glory is *unconditional*, or, which comes all to one, that *NO SIN* can invalidate our title to heaven; from the preceding observations it appears, that you deceive the simple, make Christ the minister of sin, and inadvertently poison the Church with the rankest Antinomianism.

III. OBJ. "You call the *works of Christ* the *PRI-*
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MARY, and properly meritorious cause, and *our works of faith* the SECONDARY and instrumental cause of our eternal salvation. But according to your doctrine, *our works* should be called the *first* cause, and *Christ's work* the *second*; for you make the final success of *Christ's work*, to depend upon *our work*; which is manifestly setting our performances above those of the Redeemer."

* ANSWER : (1) When a gardener affirms, that he shall have no crop unless he digs and sets his garden, does he manifestly set his work above that of the God of nature ? And when we say, that " we shall not reap *final* salvation, if we do not work out our salvation," do we exalt ourselves above the God of grace ?

(2) Whether our free-agency turns the scale for life or death, to all eternity Christ will have the honour of having died to bestow an *initial life* of grace even upon those, who chuse death in the error of their ways, and to have made them gracious and sincere offers of an eternal life of glory. In this sense then, Christ's work cannot be rendered ineffectual ; it being his *absolute* decree, that the word of his grace shall be the favour of life to obedient *free-agents*, and the favour of death to the disobedient. Therefore, if we *will* not have the *eternal* benefit of his redeeming work, we cannot take from him the eternal honour of having shed his blood even for those, who tread it under foot, and who *bring upon themselves* swift DESTRUCTION by *denying the Lord that BOUGHT THEM*.

* 3) Christ is not dishonoured by the doctrine that represents the effect of the greater wheel, as being thus *in part* suspended upon the turning of the less. The light of the sun shines in vain for me, if I shut my eyes. *Life* is a far nobler gift than *food* ; I can give my starving neighbour bread, but I cannot give him life : Nevertheless, the higher wheel stops, if the inferior is quite at a stand ; he must die if he has no nourishment. Thus, by God's appointment, the pre-

servation of all the first born of the Israelites in Egypt depended upon the sprinkling of a Lamb's blood; the life of all them that were bitten by the fiery serpents, was suspended on a look towards the brazen serpent; and that of Rahab and her friends hung, if I may so speak, on a scarlet thread.—Now, if God did not dishonour his wisdom, when he made the life of so many people to depend upon those seemingly insignificant *works*; and if he continues to make the life of all mankind depend upon *breathing*; is it reasonable to say, that he is dishonoured by his own doctrine, which suspends our *eternal* salvation upon the works of faith?

(4.) To conclude: Mr. Madan, in the above-quoted sermon, p. 16, says with great truth; “*Christ* and *faith* are not one and the same thing; how then can we reconcile the apostle with himself, when he says in one place, *We are justified by Christ*, and in another, *we are justified by faith*? This can only be done by having recourse to the plain distinction, which the scriptures afford us, in considering Christ as the *meritorious cause*, and faith as the *instrumental cause*, or that by which the *meritorious cause* is applied unto us, so that we are benefited thereby.”—Now all our heresy consists in applying Mr. M.’s judicious reasoning to all the scriptures, that guard the second gospel axiom, thus: ‘How can we reconcile the apostle with himself, when he says in one place, *We are saved by Christ*, and in other places, *We are saved by faith*, *we are saved by hope*—*Work out your own salvation*—*Confession is made to salvation*, &c. for Christ and *faith*, Christ and *hope*, Christ and *works*, Christ and *making confession* are not one and the same thing? This seeming inconsistency in St. Paul’s doctrine vanishes by admitting a plain distinction, which the scripture afford us: that is, 1. By considering *Christ*, from first to last, as the properly-meritorious *cause* of our present and eternal salvation: 2. By considering *faith* as the *instrumental cause* of our salvation from

the guilt and pollution of sin on earth : And 3. by considering the works of faith, not only as the *evidencing CAUSE* of our justification in the great day, but also as an *instrumental CAUSE* of our *continuing* in the life of faith ; just as eating, drinking, breathing, and such works, that *spring from* natural life, are instrumental causes of our *continuing in* natural life.* Thus *faith*, and its *works*, are two inferior CAUSES, whereby the properly-meritorious CAUSE is so completely applied to obedient, persevering believers, that they are now, and for ever shall be benefited by it.

IV. OBJ. " Though you assert, that, from first to last, the works and sufferings of Christ are the grand, and properly-meritorious *cause* of our salvation ; yet, according to your scheme, man having a life of glory upon his *choice*, and heaven upon *working out* his salvation, the honour of *free grace* is not secured. For, after all, *free will* and human faithfulness, or unfaithfulness, turn the scale for eternal salvation or damnation.

* ANS. (1.) In the very nature of things we are free-agents, or the wise and righteous God would act consistently with his wisdom and equity in dispensing rewards and punishments. If, through the *saving grace* God which has appeared to all men, we were not again endued with an awful power to *choose life*, and be faithful, it would be as injudicious to *punish* or *compense* mankind, as to whip a dead horse for not moving, damn fire for burning, or grant water an eternal reward for its fluidity. (2.) Were I ashamed of my moral free-agency, I should be ashamed of the noble power that distinguishes me from the brute creation.—I should be ashamed of the Old Testament, and of Moses, who says : Behold, I call heaven and earth to record, that I have set before you life and death, blessing and cursing, therefore *choose life*.—I should be ashamed of the New Testament, and of Christ, who complains, You WILL NOT come unto me that you might have life, i. e. You will not use the power,

which my preventing grace has given you, that you might live here a life of faith and holiness, and hereafter *rewarded* with a life of happiness and glory — In a word, I should give up the second gospel axiom, and tacitly reproach my Maker, who says *Why will ye die, O house of Israel? for I have no pleasure in the death of him that dieth; wherefore turn yourselves and live ye.*

* (3.) To convince you, that *free-agency*, and a right use of it, are by no means inconsistent with divine grace and genuine humility, I ask, Did not God endue our first parents with *free will*? Are not even some rigid Calvinists ashamed to deny it? If *free will* in man is a power *dishonourable* to God, did not our wise Creator mistake when he pronounced man *very good*, at the very time, man was a *free-willer*? For how could man be *very good*, if he had within him power that *necessarily* militates against the honour of God, as the Calvinists affirm *free-will* does?

* (4.) I go one step farther and ask, Did God ever endue *one child of Adam* with power to avoid one sin — If you say, No: you contradict the scripture, your own conscience, and the consciences of mankind; you fix the blot of folly on all the judges who have *judicially* punished malefactors with death, and, when you insinuate, that the Lawgiver of the universe will send all workers of iniquity into hell for not *doing what is lawful and right to save their souls alive*; or for not avoiding sin, when he never gave them the least power personally so to do; you put almost as much contempt upon his perfections, as you said, that he will one day raise all creeping insects, to judge them *according to their steps*, and to cast into a place of torment as many as did not move swiftly as a race horse.

* If you answer in the affirmative, that God graciously endued *one child of Adam* with power to avoid one sin, so far you hold *free will* as well as Moses and Jesus Christ. Now if God has bestowed *will* upon *one child of Adam* with respect to
avoid

avoiding of *one* sin; why not upon *two*, with respect to the avoiding of *two* sins? Why not upon *all*, with respect to the avoiding of *all* the sins, that are incompatible with the obedience of faith?

(5.) Again, as it would be *absurd* to say, that God gave a power to avoid *one* sin, only to *one* child of Adam: so it would be *impious* to suppose, God gave him this power, that, in case he faithfully used it, he should *necessarily* boast of it. Pharisaic boasting is then by no means the *necessary* consequence of our moral liberty, or of a proper use of our *free-will*. Thus it appears, that your specious objection is founded upon an heap of paradoxes; and that to embrace *free wrath* lest we should not make enough of *free grace*, and to jump into *fatalism* lest we would be proud of our *free-will*, is not less absurd than to run to an house of ill fame lest we should be proud of our chastity.

* (6.) Our doctrine secures the honour of *free grace* as well as Calvinism. You will be convinced of it, if you consider the following articles of our creed with respect to *free grace*. (1.) Before the fall, the *free grace* of our Creator gave us in Adam holiness, happiness, and a power to continue in both.—(2.) Since the fall, the *free grace* of our Redeemer indulges us with a reprieve, an accepted time, a day of visitation and salvation; in a word, with a better covenant, and a *free gift*, that is come upon all men unto [initial] justification of life, Rom. v. 18.—(3.) That nothing may be wanting on God's part, the *free grace* of our Sanctifier excites us to make a proper use of the free gift, part of which is *moral liberty*.—(4.) Thus, even our *free will* to good is all of creating, redeeming, and sanctifying grace: therefore, with regard to that glorious power, as well as to every other talent, we humbly ask with St. Paul, *What hast thou, that thou hast not received?*—(5.) This is not all: we are commanded to account the long-suffering of God [a degree of] SALVATION; and so it is: for without forcing, or necessarily inclining our will, God's providential

vidential free grace disposes a thousand circumstances in such a manner, as to second the calls of the everlasting gospel. The gracious Preserver of men works daily a thousand wonders to keep us out of the grave, and out of hell : a thousand wheels have turned ten thousand times in and out of the church, to bring us the purest streams of gospel truth. Countless breathings of the *spirit of grace* add virtue to those streams; *free grace* therefore not only *prevents*, but also in numberless ways accompanies, follows, directs, encourages, and assists us in *all* the work of our salvation.

* And yet, while God thus works in us, as the God of all grace, both to will and to do of his good pleasure; that is, while he thus gives us the *faculty to will*, and the *power to do*; and while he secretly by his Spirit, and publicly by his ministers and providences, excites us to make a proper use of that *faculty and power*; yet, as the God of wisdom, holiness, and justice, he leaves the *act* to our choice; thus treating us as rational creatures, whom he intends wisely to reward or justly to *punish* ACCORDING TO THEIR WORKS, and not according to his own.

* Hence it appears, that we go every step of the way with our Calvinist brethren, while they exalt Christ and free grace in a rational and scriptural manner; and that we refuse to follow them only when they set Christ at nought as a Prophet, a Lawgiver, a Judge, and a King; under pretence of extolling him as a priest; or when they put *wanton free-grace*, and unrelenting *free-wrath*, in the place of the *genuine free-grace* testified of in the scriptures.

V. OBJ. " One more difficulty remains: if I freely obey the gospel and am *saved*; and if my neighbour freely *disobeys* it, and is *damned*, what makes me to differ from him? Is it not my free obedience of faith?"

* ANS. Undoubtedly: and his *free* disobedience makes

kes *him* differ from *you* : or it would be very able JUDICIALLY to acquit and reward *you* rather than *him* according to YOUR works. And it would be no duplicity to condemn and punish *him* rather than *you* in a day of judgment, after the most solemn attestations, that equity and impartiality shall dictate the Judge's sentence.

As to the difficulty arising from St. Paul's question, 1 Cor. iv. 7. *Who maketh thee to differ?* To what have said about it in the preceding sermon, I add : According to the covenant of works *all fall short of the glory of God* : and when any one asks, with respect to the law of innocence. *Who makes thee to differ?* The proper answer is, "*There is no difference : thy mouth must be stopped : all the world is guilty before thee*."—Enter not into judgment with thy servant, O Lord.—But, according to the covenant of grace, that *freely* believes and obeys in the strength of *grace*, undoubtedly makes himself to differ from *all*, that by obstinate disobedience *does despite to the gift of grace*. If this point is given up, the Diana and the Apollo, or rather the Apollyon of the tinomians [I mean wanton free-grace and reckless free-wrath] are set up for ever. However,

2.) If the question, *Who maketh thee to differ?* is asked with respect to the NUMBER of our talents, the proper answer is, "God's distinguishing grace alone maketh us to differ." And that this is the sense, which the apostle had in view, is evident from the text. He had before reproved the Corinthians saying every one, *I am of Paul, and I of Apollos*, &c. and now he adds, *These things I have in a figure transferred to myself and to Apollos, that ye might learn us not to think* [of gifted, popular men, or of ourselves] *above that which is written, that no one of us be puffed up one against another ; for who maketh us to differ ?* Why is thy person graceful? And why thou naturally an eloquent man like Apollos, whilst thy

thy brother's speech is rude, and his bodily presence weak and contemptible like mine? But,

* (3.) If you ask, *Who maketh thee to differ?* With respect to the improvement or non-improvement of our gifts and graces: if you enquire, whether God necessitates some to disbelieve, that they may necessarily sin and be damned; while he necessitates others to believe, that they may necessarily work righteousness and be saved; I utterly deny the last assertion, and in this sense St. Paul answers his own misapplied question thus. *Be not deceived: what a man (not what God) soweth, that shall he also reap, perdition if he soweth to the flesh, and eternal life if he soweth to the spirit.* Nor am I either afraid or ashamed to second him by saying upon the walls of Jerusalem, that in the last-mentioned sense, *We make ourselves to differ.* And scripture, reason, conscience, the divine perfections, and the trump of God, which will soon summon us to judgment, testify, that this reply stands as firm as one half of the bible, and the second gospel-axiom, on which it is immoveably founded.

* Nay, there is not a promise or a threatening in the bible, that is not a proof of our *Lawgiver's* want of wisdom, or of our *Judge's* want of equity, if we are not graciously endued with a capacity to make ourselves differ from the obstinate violaters of the law, and despisers of the gospel—that is, if we are not *free* agents. There is not an exhortation, a warning, or an entreaty in the sacred pages, that is not a demonstration of the pen-man's *folly*, or of the *freedom* of our will. In a word, there is not a sinner justly *punished* in hell, or a believer wisely *rewarded* in heaven, that does not indirectly say to all the world of rationals: 'Though the God of grace *draws* thee to obedience; yet it is with the *bands of a man.* For, after all, he *leaves thee in the hand of thy counsel, to keep the commandments, and perform acceptable obedience IF THOU WILT. Before man is*
' *life*

death, and whether him liketh; shall be given
Ecclesi. xv. 14, &c.

, although your obedience of faith makes you
 from your condemned neighbour, you have
 to reject the *first* gospel-axiom, and to in-
boasting † contrary to faith and free grace :
 † Christian faith, which is the root of your
 ce, is peculiarly the GIFT of God; whether
 sider it as to its precious SEED (*the word nigh :*)
 glorious OBJECT (*Christ and the truth :*) as to
 s, by which that object is revealed (such as
 and *hearing :*) as to the OPPORTUNITIES
 ULTIES of using those means (such as *life,*
&c.) or as to the SPIRIT OF GRACE, whose
 in this case is so important, that he is called
of faith.—And yet that spirit does not act
 ; all believers *freely* yielding to it, and all
 ers *freely* resisting it; so far only does the
 urn upon *free will*. Thus it appears, that al-

though

re is a twofold *glorying*; the one Pharisaic and contrary
 of this St. Paul speaks, where he says, *BOASTING* is ex-
 cc. by the law of faith, Rom. iii. 27. The other, evange-
 agreeable to faith; since it is a believer's holy triumph
 resulting from the testimony of a good conscience. Con-
 it the Apostle says, *Let every man prove his own work, and*
he have rejoicing (BOASTING) in himself alone, and not in
Gal vi. 4. (The word in the original is *Kauchesis* in one
 and *Kauchema* in the other.) These seemingly contrary
 are highly consistent; their opposition answering to that
 spel-axioms. The first axiom allows of no glorying but
 who has alone fulfilled the *law of works*, or the terms of
 covenant: But the second axiom allows obedient be-
 a humble *Kauchema*, upon their personally fulfilling the
 2nd, or the gracious terms of the *second* covenant. 2 Cor.
 his *Kauchema* answers to what St. Paul calls the *witness*
in spirit, or the testimony of a good conscience; which, next
 itness of the word and spirit concerning God's mercy
 ist's blood, is the ground of a Christian's confidence,
if our heart condemn us not, then have we confidence towards
because we keep his commandments. 1 John iii. 21, 22. And
 nishing! this blessed *Kauchema*, so strongly recommended
 ul and St. John, who, one would think, knew some-
 the gospel, is now represented by some modern evange-
 the quintessence of Pharisaism!

though the *act* of faith is *ours*, we are so much indebted to *free grace* for it, that believers can no more boast of being their own *saviours*, because they *daily believe and work* in order to their final salvation; that they can boast of being their own *preservers*, because they *daily breathe and eat* in order to their continued preservation.

On the other hand, although your condemned neighbour's disobedience makes him differ from you, he has no reason to reject the *second* gospel-axiom, and to exculpate himself by charging heaven with capricious partiality and horrid free-wrath; because God, whose mercy is over all his works, and who is no respecter of persons, graciously bestowed a talent of free grace upon him as well as upon you, according to one or another of the divine dispensations: for the royal master, mentioned in the gospel, gave a pound to the servant that buried it, as well as to him that gained ten pounds by occupying till his Lord came.

* "But, upon that footing, what becomes of DISTINGUISHING GRACE?" If by *distinguishing grace* you mean *calvinistic partiality*, I answer, It must undoubtedly sink together with its inseparable partner, *unconditional reprobation*, into the pit of error whence they ascended to fill the church with contentions, and the world with infidels. But if you mean *SCRIPTURAL distinguishing grace*, that is, the *manifold wisdom of God*, which makes him proceed gradually, and admit a pleasing variety in the works of grace, as well as in the productions of nature—if you mean his good pleasure to give the Heathens one talent, the Jews two, the papists three, the protestants four: or if you mean the different methods, which he uses to call sinners to repentance, such as his familiar expostulation with Cain—his wonderful warning of Lot's sons-in-law—his rousing king Saul by the voice of Samuel, and Saul of Tarsus by the voice of Christ; [Samuel and Christ coming from the *invisible world* for that awful purpose]—His audibly inviting Judas and the rich ruler to follow him, *promising*

the latter heavenly treasure, if he would give thly possessions to the poor—His shocking by natural earthquakes the consciences of the pian jailor, and the two malefactors that suf- with him—If you mean this, by **DISTIN- ING** grace, we are agreed: for, grace displayed istinguishing a manner as it was towards Ca- im, Chorazin, and Bethsaida, greatly illustrates ord's doctrine: "Of him to whom little is little shall be required; but much shall be re- of them, that have received much;" the equa- God's ways not consisting in giving to all men number of talents, any more than making all archangels; but in treating them all equally, ling to the various editions of the everlasting , or law of liberty; and according to the good uses they have made of their talents, whether ad few or many.

o return to your grand objection: You suppose his is probably the ground of your mistake) that a deliverance, or a divine favour turns upon thing, which we may do, or leave undone at tion, God is necessarily robbed of his glory. few queries will easily convince you of your e. When God had been merciful to Lot and nily, not looking back made all the difference en him and his wife; but does it follow, that imed the honour of his narrow escape? — ng at the brazen type of Christ made some If- s differ from others, that died of the bite of the erpents; but is this a sufficient reason to con- that the healed men had not sense to distin- between *primary* and *secondary* causes, and that iscribed to their looks the glory due to God, iciously contriving the means of their cure?— f your neighbours has hanged, and another has ed himself; so that not hanging yourself, and wholesome food has so far made the differ- between you and them: but can you reasonably that you do not live by divine bounty, and rob the Preserver of men of his glory, when

I affirm, that you shall surely die if you do not eat, or if you take poison ?

Permit me to make you sensible of your mistake by one more illustration. An anti-Calvinist, who observes that God has suspended many of his blessings upon industry, diligently plows, sows, and weeds his field. A fatalist over the way, left free grace should not have all the glory of his crop, does not turn † one clod, and expects seed to drop from the clouds into furrows made by an invisible plow on a certain day, which he calls " a day of God's power." When harvest comes, the one has a crop of wheat, and the other a crop of weeds. Now altho' industry alone has made the difference between the two fields; who is most likely to give God the glory of a crop, the solifidian farmer who reaps thistles? or the laborious husbandman, who has joined works to his faith in divine providence, and joyfully brings his sheaves home; saying as St. Paul, By divine bounty I have planted and Apollos has weeded, but God has given the increase which is all in all ?

THIRD PART.

Flattering myself, that the preceding answers have removed the reader's prejudices, or confirmed him in his attachment to genuine *free grace*, which stands at an equal distance from *wantonness* and *free wrath*; I shall conclude this Essay by some reflections upon the pride, or prejudices of those who scruple working with an eye to the rewards, that God offers to promote the obedience of faith.

" If heaven [say such mistaken persons] if the enjoyment of God in glory, is the reward of obedience; and if you work with an eye to that reward, you act from *self*, the *basest* of all motives. Love, and not self-interest, sets us, true believers, upon action :

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† This is not spoken of *pious* Calvinists, for some of them are remarkably diligent in good works. They are *Solifidians* by halves—in principle, but not in practice. Their works outshine their errors. I lay nothing to their charge but inattention, *providence*, and glaring inconsistency.

We work *from gratitude*, † and not for profit; *from life*, and not for life. To do good with an eye to a reward, though that reward should be a crown of life, is to act as a mercenary wretch, and not as a dutious child, or a faithful servant."

This specious error, zealously propagated by Molinos, Madam Guion, and her illustrious convert, archbishop Fenelon [though afterwards renounced by him] put a stop to a great revival of the power of godliness abroad in the last century; and it has already struck a fatal blow at the late revival in these kingdoms. I reverence and love many that contend for this sentiment; but, my regard for truth overbalancing my respect for them, I think it my duty to oppose their mistake, as a pernicious refinement of Satan transformed into an angel of light: I therefore attack it by the following arguments.

(1) This doctrine sets aside at a stroke a considerable part of the bible, which consists in *threatnings* to deter evil-workers, and in *promises* to encourage obedient believers: For, if it is *safe* to obey in order to obtain a *promised* reward, it is safer still to do it in order to avoid a *threatened* punishment. Thus the precious grace of *faith*, so far as it is exercised about divine *promises* and *threatnings*, is indirectly made void.

(2) It decries *godly fear*, a grand spring of action, and preservative of holiness in all free agents, that we in a state of probation; and by this means it indirectly charges God with want of wisdom, for putting that spring in the breast of innocent man in paradise, and for perpetually working upon it in his word and by his *Spirit*, whom St. Paul calls *the Spirit of bondage unto fear*; because he helps us to *believe*

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† The reader is desired to observe, that we recommend working *from life and gratitude* as well as our opponents. Life and thankfulness are two important springs of action, which we use as well as they. But thankfulness and life are not *all* the springs necessary, in our imperfect state, to move *all* the wheels of obedience; and we dare no more exclude *the other* springs, because we have these *two*; than we dare cut off three of our fingers, because we have *a little finger and a thumb*.

the threatnings denounced against the workers of iniquity, and to *fear* lest ruin should overtake us, if we continue in our sins.

If ever there was a visible Church without spot and wrinkle, it was when *the multitude of them that believed, were of one heart and of one soul.* The worldly-mindedness of Ananias and Sapphira was the first blemish of the Christian, as Achan's covetousness had been of the Jewish Church on this side Jordan. God made an example of them as he had done of Achan, and St. Luke observes, that upon it, GREAT FEAR came upon ALL THE CHURCH; even such fear as kept them from falling after the same example of unbelief. Now were all the primitive Christians mean-spirited people, because they were filled with great fear of being punished as the first backsliders if they apostatized? Is it a reproach to righteous Noah, that *Being moved with FEAR he prepared an ark for the saving of his house?* And did our Lord legalize the gospel when he began to say to his disciples first of all, &c. I say unto you, MY FRIENDS, be not afraid of them that kill the body, &c. but FEAR him, who, after he hath killed, hath power to cast into hell; yea, I say unto YOU, fear him?—Does this mean: Be mercenary? Yea, I say unto you, be mercenary?

(3) *Hope* has a particular reference to promises, and good things to come. Excellent things are spoken of that grace: If St. Paul says, *Ye are saved through FAITH*, he says also, *We are saved by HOPE.* Hence St. Peter observes, that “*exceeding great PROMISES are given unto us, that we might be partakers of the divine nature; And St. John declares, Every man that hath this HOPE in him, purifieth himself even as God is pure.* Now hope never stirs, but in order to obtain good things in view: a motive this, which our gospel-refiners represent as illiberal and base. Their scheme therefore, directly tends to ridicule and suppress the capital, Christian grace, which Faith guards on the left hand, and Charity on the right

(4) God says to Abraham, and in him to all believers,

livers, *I am thy exceeding great REWARD*: Hence it follows, that the higher we rise in holiness and obedience, the nearer we shall be admitted to the eternal throne; and the fuller enjoyment we shall have of our God and Saviour, our reward and Rewarder. Therefore, to overlook divine rewards, is to overlook God himself, who is *our great REWARD*; and to slight *the life to come*, of which *godliness has the PROMISE*.

(5) The error I suppose may be put in a still stronger light. Not to strive to obtain our *great reward* in full, amounts to saying: "Lord, thou art beneath my aim and pursuit: I can do without thee, or without *so much* of thee. I will not bestir myself, and do one thing to obtain either the fruition, or a fuller enjoyment of thy adorable self."

* *We to him that striveth in generosity with his Maker! Let the potsherd strive thus with the potsherds of the earth; but let not the clay say to him that fashioneth it, 'What doest thou, when thou stirrest me up to good works by the promise of thy rewards?' Surely, Lord, thou forgettest, that the nobleness of my mind, and my doctrine of finished salvation, make me above running for a reward, though it should be a life of glory, and Thyself. Whatever I do at thy command, I am determined not to demean myself; I will do it as Araunah, like a king.* What depths of Antinomian pride may be hid under the covering of our voluntary humility!

(6) The Calvinists of the last century, in their luscious intervals, saw the absolute necessity of working for heaven and heavenly rewards. We have a good, practical discourse of J. Bunyan upon these words, *So run that you may obtain*. The burden of it is, "If you will have heaven, you must run for it." Whence he calls his sermon, "*The heavenly footman*."—And Matthew Mead, a staunch Calvinist, in his treatise on *The good of early obedience*, p. 429, says with great truth: "Maintain an holy, filial fear of God: This is an excellent preservative against apostacy. *By the fear*



' of the Lord men depart from evil, says Solomon ;
 ' tells you, *The fear of the Lord is the fountain of*
 ' whereby men depart from the snares of DEATH
 ' backsliding from Christ is one of the great sin
 ' death. Think much of the day of recompence
 ' of the glorious reward of perseverance in the
 ' *Be thou faithful unto death, and I will give thee a*
 ' *of life.* It is not those that begin well, but
 ' who end well, that receive the crown. It
 ' mercenary service to quicken ourselves to the
 ' dience by the hope of a recompence. *Omnis*
 ' *mercedis non est mercenarius,* &c. David said,
 ' *hoped for thy salvation, and done thy commandment*
 ' encouraged himself to duty by the hope of
 ' &c. Hope of that glorious recompence is o
 ' service to quicken us to perseverance. And
 ' same end does the apostle urge it : *Be unwe*
 ' *always: abounding in the work of the Lord, for a*
 ' *as ye know that your labour is not in vain in the*

(7) When voluntary humility has made us
 above what 's written by the apostles, and l
 forefathers, it will make us look down with
 tempt from the top of our fancied orthodoxy
 the motives, by which the prophets took up
 cross, to serve God and their generation.
 St. Paul enumerates the works of Moses, he
 them back to their noble principle, *faith work*
 a well-ordered self-love [a love this, which i
 parable from the love of God and man ; the
 liberty binding us to love our neighbour AS ON
 and GOD ABOVE ourselves] *He chose,* says the a
to suffer affliction with the people of God, rather
enjoy the pleasures of sin, &c. But why ? Beca
 was above looking at the prize ? Just the re
 because he had respect to the recompence of reward,
 xi. 26.

(8) In the next chapter, the apostle bids u
 Christ himself for our pattern in the very thing,
 our gospel-refiners call mercenary : *Looking t*
 says he, *who, FOR THE JOY that was set before hi*

ured the cross, despising the shame, and is set down at the right hand of the throne of God: the noble reward this, with which his mediatorial obedience was crowned, as appears from these words, *He became OBEDIENT unto death; WHEREFORE God also hath highly exalted him.* If the scheme of those who refine the ancient gospel appears to me in a peculiarly-unfavourable light, it is when I see them impose upon the unjudicious admirers of unscriptural humility, and make the simple believe, that they do God service when they indirectly represent Christ's obedience unto death as *imperfect*, and him as *mercenary*, actuated by a motive unworthy of a child of God. He says, *Every one that is PERFECT, shall be as his master: but we* [such is our consistency!] *loudly decry perfection, and yet pretend to an higher degree of it than our Lord and Master: For he was not above enduring the cross FOR THE JOY of sitting down at the right hand of the throne of God: but we are so exquisitely perfect, that we will work gratis.* It is mercenary, it is beneath us to work for glory!

(9) St. Paul's conduct with respect to rewards, was perfectly consistent with his doctrine. I have already observed, he wrote to the Corinthians, that he so *ran and so fought, as to obtain an incorruptible crown*; and it is well known, that in the Olympic games, to which he alludes, all *ran or fought* with an eye to a prize, a reward, or a crown. But in his epistle to the Philippians, he goes still farther; for he represents his running for a crown of life, his *pressing after* rewards of grace and glory, as the whole of his business. His words are remarkable: *This one thing I do: forgetting those things which are behind, and REACHING FORTH unto those things which are before, I PRESS towards the mark, FOR THE PRIZE of the high calling of God in Christ Jesus.* And when he had just run his race out, he wrote to Timothy, *I have finished my course: henceforth there is laid up for me, as for a conqueror, a crown of righteousness, which the Lord, the righteous JUDGE shall give me at that day—the great day*
of

of retribution. As for St. John, when he was perfected in love, we find him as "mercenary" as St. Paul; for he writes to the elect Lady, and to her believing children, *Look to yourselves, that we lose not those things which we have wrought, but that we receive a full reward.*

(10) When I read such scriptures, I wonder at those, who are so wrapt up in the pernicious notion, that we ought not to work for a life of glory; as to overlook even the *crown of life*, with which God will reward those who are *faithful unto death*. And I am astonished at the remains of my own unbelief, which prevent my being always ravished with admiration at the thought of the rewards offered to fire my soul into seraphic obedience. An idle country-fellow, who runs at the wake for a wretched prize, labours harder in his sportive race than, I fear, I do yet in some of my prayers and sermons. A sportsman, for the pitiful honour of coming at the death of a fox, toils more than most professors do in the pursuit of their corruptions. How ought confusion to cover our faces! Let those that refine the gospel, glory in their shame: let each of them say, "I thank thee, O God, that I am not like a Papist, or like that Arminian, who looks at the rewards which thou hast promised: I deny myself, and take up my cross, without thinking of the joy and rewards set before me," &c. For my part, I desire to humble myself before God, for having so long overlooked the *exceeding great reward*, and the *crown of life*, promised to them that obey him: and my thoughts shall be expressed in such words as these.

' Gracious Lord, if *he that receiveth a prophet in the name of a prophet, shall have a prophet's reward*: if our *light affliction*, when it is patiently endured, *worketh for us a far more exceeding and eternal weight of glory*: if thou hast said, *Do good and lend, hoping for nothing again* [from man,] *and your reward shall be great, and ye shall be the children of the highest*: if thou animatest those, who are persecuted for righteousness sake,

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' by this promissory exhortation, *Rejoice, and be exceeding glad, for great is your reward in heaven* : Nay, ' if a cup of cold water only, given in thy name, shall in ' no wise lose its reward ; and if the least of thy re- ' wards is a smile of approbation ; let me be ready ' to go round the world, shouldst thou call me to it, ' that I may obtain such a recompence.'

' Since thou hast so closely connected holiness and ' happiness, my duty and thy favours ; let no man be- ' guile me of my reward by a voluntary humility. And ' whatsoever my hand findeth to do, help me to do it ' with my might ; not only lest I lose my reward, but ' lest I have not a full reward ; lest I lose a beam ' of the light of thy countenance, or a degree of ' that peculiar likeness and nearness to thee, with ' which thou wilt recompense those, who excel in ' virtue. So shall I equally avoid the delusion of the ' Pharisees, who expect heaven thro' their faithless ' works ; and the error of the Antinomians, who hope ' to enter into thy glory without the passport of the ' works of faith.'

' And now, Lord, if thy servant has found fa- ' vour in thy sight, permit him to urge another re- ' quest ; so far as thy wisdom, and the laws, by ' which thy free grace works upon free agents, will ' permit ; incline the minds of Papists and Prote- ' stants to receive the truth as it is in Jesus. Let not ' especially this plain testimony borne to the many ' great promises which thou hast made, and to the ' astonishing REWARDS which thou offerest them ' that work righteousness, be rejected by my Calvi- ' nist brethren. Keep them from fighting against ' thy goodness, and despising their own mercies, under ' pretence of fighting against " *Arminian errors*," and ' despising " *Pelagian checks to the gospel*." And make ' them sensible, that it is absurd, to decry in word the ' Pope's pretensions to infallibility, if by an obstinate ' refusal to " review the whole affair," and to weigh ' their supposed orthodoxy in the balances of reason ' and revelation, they in fact pretend to be infallible ' themselves ;

‘ themselves; and thus, instead of one Catholic Pontiff, set up ten thousand Protestant Popes.’

‘ Thou knowest, Lord, that many of them love thee; and that, tho’ they disgrace thy gospel by their doctrinal peculiarities, they adorn it by their godly conversation. O endue them with more love to their remonstrant brethren! Give them and me that *charity which becometh not itself unfeeling, which rejoiceth not in a favourite error, but rejoiceth in the truth*, even when it is advanced by our opponents. Thou seest, that if they decry true holiness and good works as “dung and dross,” it is chiefly for fear *thy glory* should be obscured by *our obedience*. Error transformed into an angel of light has deceived them, and they think to do thee service by propagating the deception. O gracious God, pardon them this wrong. They *do it ignorantly in unbelief*; therefore seal not up their mistake with the seal of thy wrath: Let them yet *know the truth*, and let the truth enlarge their hearts, and *make them free* from the notion, that thou art *not loving to every man* during the day of salvation; and that there is neither mercy nor Saviour for most of their neighbours, even during the *accepted time*.’

‘ Above all, Lord, if they cannot defend their mistakes, either by argument or scripture; give them more *wisdom*, than to expose any longer the protestant religion, which they think to defend; and more *piety*, than to make the men of the world abhor thy gospel, and blaspheme thy name, as free-thinkers are daily tempted to do, when they see, that those, who pretend to “exalt thee” most, are of all Protestants the most ready to disarm thy gospel of its sanctions; to turn thy judicial sentences into frivolous prescriptions; to overlook the dictates of reason, and good nature; and to make the press groan under illogical assertions, and personal abuse!’

‘ Let thy servant speak once more: Thou knowest, O Lord, that thy power being my helper, I would chuse to die rather than wilfully to depreciate that grace, that *free* grace of thine, which

‘ has

as so long kept me out of hell, and daily gives me sweet foretastes of heaven. And now, Lord, let not readers of a Pharisaic turn, mistake what I have advanced in honour of the *works of faith*, and by that means build themselves up in their self-righteous delusion, and destructive contempt of thy merits: Help them to consider, that if our *works* are *rewardable*, it is because thy *free grace* makes them so; thy Father having mercifully accepted our persons for thy sake, thy holy spirit having gently helped our infirmities, thy precious blood having fully atoned for our sins and imperfections, thy incessant intercession still keeping the way to the throne of grace open for us, and our poor performances. Suffer not one of the sons of virtuous pride, into whose hands these sheets may fall, to forget that thou hast annexed the *reward of the inheritance* to the *assemblage of the works of faith*, or to *patient continuance in well doing*, and not to one or two splendid *works*, done just to serve a worldly turn, or to bribe a clamorous conscience: And enable them so to feel the need of thy *pardon* for past transgressions, and of thy *power* for future obedience, that, as the chased hart panteth after the water-brooks, so their awakened souls may long after Christ, in whom the penitent find inexhaustible springs of righteousness and strength; and to whom, with thee, and thy eternal Spirit, be forever ascribed *praise, honour, and glory* both in heaven and upon earth——PRAISE, for the wonders of *general redemption*, and for the innumerable displays of thy *Free-grace* unstained by *Five-wrath*——HONOUR, for bestowing the *gracious reward* of an heavenly salvation upon all believers, that make their election sure by *patient continuance in well-doing*——and GLORY for inflicting *just punishment* upon all that neglect so great salvation, and to the end of the accepted time dare thy vengeance by *obstinate continuance in ill-doing*.’

END OF THE SCRIPTURAL ESSAY.

APPEN-

A P P E N D I X.

Modely, March 11, 1774.

YESTERDAY a friend lent me Mr. Baxter's *Confession of Faith*, printed in London 1655. The third part of this valuable book extends thro' above 140 large pages, and the title of that long section runs thus: *The testimony of reformed divines affirming as much to works as I: and many of them delivering the same doctrine.* He produces an hundred witnesses, some of whom are collective bodies, such as the *Assembly-divines*, the compilers of the Homilies of the Church of England, and even the Synod of Dort. As the Antinomian spirit which flamed against Baxter's works in the last century, will probably sparkle against the preceding Essay, I beg leave to shelter behind that great man, and a few of his numerous quotations. I shall cite only Baxter's page, to which I refer those who desire to see the original of his Latin quotations, together with the books, chapters, and pages of the various authors.

Page 322, he quotes the following words from bishop Davenant, 'As no man *receiveth* that general justification which dischargeth from the guilt of all *foregoing* sins, but on the concurrence of repentance, faith, a purpose of a new life, and other actions of the same kind; so no man *retaineth* state free from guilt in respect of *following* sins, but by means of the same actions of believing in God, calling on God, mortifying the flesh, daily repenting and sorrowing for sins daily committed. The reason why all these are required on our part, this: Because these cannot be still absent, but the opposites will be present, which are contrary to
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he nature of a justified man.—As therefore to the conversation of natural life it is necessarily required, that a man carefully avoid fire, water, precipices, poisons, and other things destructive to the health of the body; so to the conserving of spiritual life, it is necessarily required that a man avoid incredulity, impenitency, and other things that are destructive and contrary to the salvation of souls; which cannot be avoided unless the opposite and contrary actions be exercised. And these actions do not conserve the life of grace properly and of themselves, by touching the very effect of conversation; but improperly and by accident, by excluding and removing the cause of destruction.’

Page 324, Baxter produces these words of the pious bishop, ‘ We do therefore fight against, not the bare name of *merit*, in a harmless sense frequently used of old by the fathers, but the proud and false opinion of merit of *condignity*, brought in only by the Papists into the church of God.’

And again, page 325, ‘ The works of the regenerate have an ordination to the rewards of this life and that to come. 1. Because God hath freely promised (according to the good pleasure of his will) the rewards of this life and that to come, to the good works of the faithful and regenerate, 1 Tim. v. 8. Gal. vi. 8. Mat. xx. 8.’

Page 328, he quotes the following passage from . Twiss, ‘ It lieth on all elect to seek salvation, not only by faith, but by works also, in that without doubt salvation is to be given by way of reward, whereby God will reward not only our faith, but also all our good works.’

Page 330 and 331 he quotes Melancthon thus : ‘ Few obedience is necessary by necessity of order of the cause and effect, also by necessity of duty or command, also by necessity of retaining faith, and voiding punishments temporal and eternal.’—
‘ordatus stirreth up against me the city, and also the neighbour countries, and also the court itself, be-

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‘ cause

‘ cause in explaining the controversy of
 ‘ I said, that now obedience was necess
 ‘ tion.’

Page 360, 361, he quotes these wor
 hius : ‘ Works are necessary : 1. To
 ‘ faith [coram Deo] before God, &c. :
 ‘ necessary to the obtaining eternal life, &
 ‘ necessary to inherit justification as CA
 ‘ They are profitable to conserve and in
 ‘ also to PROMERIT of God and obtain
 ‘ things both spiritual and corporal bo
 ‘ and in another.’ The words of Zanchit
 ‘ *utilia sunt, &c. ad multa bona tum spirit*
 ‘ *poralia, tum in hac vita tum in alia a Deo*
 ‘ *DA et obtinenda.*’ Zanch. Tom. 8, p. 7
 just. fidei. How much more tenderly di
 speak of merit than the orthodox, Zar
 Mr. Toplady has lately rendered famo
 I hope, that if this gentleman ever oper
 rite book to the above-quoted page, he
 prejudices, and confess that his dear Za
 self nobly contends for the Wesleyan “ I

Page 462, Baxter concludes his boo
 for those, who had misrepresented him
 and obliged him to spend so much time
 ing his doctrine. I most heartily join hi
 paragraph of his prayer, in which I be
 would join us both. ‘ The Lord illum
 ‘ forth some messenger, that may :
 ‘ churches with that true, middle, reco
 ‘ of theological verities, which must be the
 ‘ ing our divisions. Let men be raised c
 ‘ ficiency for this work, and of such b
 ‘ plishments as shall be fit to cope with
 ‘ prejudice ; and let the fury of blind
 ‘ be so calmed, that TRUTH may have
 ‘ to do its work.’

End of the APPENDIX to the SCRIPT

A N

E S S A Y O N T R U T H ;

B E I N G A

R A T I O N A L V I N D I C A T I O N

Of the DOCTRINE of *Salvation by Faith.*

EXCEEDINGLY sorry should I be, if the testimony which I have borne to the necessity of good works, caused any of my readers to do the worst of bad works, that is, to neglect believing, and to depend upon some of the external, faithless performances, which conceited pharisees call "good works;" and by which they absurdly think to make amends for their sins, to purchase the divine favour, to set aside God's mercy, and to supersede Christ's atoning blood. Therefore, lest some unwary souls, going from one extreme to the other, should so unfortunately avoid antinomianism, as to run upon the rocks, which are rendered famous by the destruction of the pharisees, I shall once more vindicate the fundamental, anti-pharisaic doctrine of *salvation by faith* : I say *once more* because I have already done it in my guarded sermon : and to the scriptures, articles, and arguments produced in that piece, I shall now add rational, and yet scriptural observations which, together with appeals to matter of fact, will I hope soften the pre-

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judices

judices of judicious moralists against the doctrine of faith, and reconcile considerate solifidians to the doctrine of works. In order to this, I design in general to prove that true faith is the only plant, which can possibly bear good works : that it loses its operative nature, and dies when it produces them not : and that it as much surpasses good works in importance, as the motion of the heart does all other bodily motions. Enquire we first into the nature and ground of saving faith.



S E C T I O N I.

A plain definition of SAVING FAITH, how believing is the gift of God, and whether it is in our power to believe.

WHAT is faith ? It is believing heartily.—What is saving faith ? I dare not say, that it is “ only believing, confidently, my sins are forgiven me for Christ’s sake,” for, if I live in sin, that belief is a *destructive* conceit, and not saving faith. Neither dare I say, that “ saving faith is only a sure trust and confidence, that Christ loved me, and gave himself for me : ” † for if I did, I should damn almost all mankind for 4000 years.

To avoid putting on the black mark of DAMNATION upon any man, that in any nation fears God
and

† When the church of England, and Mr. Wesley give us particular definitions of faith, it is plain, that they consider it according to the *Christian* dispensation; the privileges of which must be principally insisted upon among Christians; and that our church and Mr. Wesley guard faith against Antinomianism, is evident from their maintaining, as well at St. Paul, that by bad works we lose a good conscience, and make shipwreck of the faith.

and works righteousness; I would chuse to say, that "saving faith is *believing* the saving truth *with the heart unto* internal, and [as we have opportunity] *unto* external *righteousness*, according to our light and dispensation." To St. Paul's words Rom. x. 10. I had the epithets *internal* and *external*, in order to exclude according to 1 John iii. 7, 8, the filthy imputation, under which fallen believers may, if we credit the Antinomians, commit internal and external adultery, mental and bodily murder, without the least fear of endangering their interest in God's favour, and their inamissible title to a throne of glory.

But, "How is Faith the gift of God?"—Some persons think, that faith is as much out of our power, as the lightning that shoots from a distant cloud; they suppose, that God drives sinners to the fountain of Christ's blood, as irresistibly as the infernal Legion drove the herd of swine into the sea of Galilee; and that a man is as passive in the first act of faith, as Jonah was in the act of the fish, which cast him upon the shore. Hence, the plea of many, who lay fast hold on the horns of the Devil's altar, UNBELIEF, and cry out, "We can no more believe, than we can make a world."

But this is an *absurd* plea for several reasons: (1) It supposes, that when God commands all men every where to repent, and to believe the gospel, he commands them to do what is as impossible to them as the making of a new world.—(2) It supposes, that the terms of the covenant of *grace* are much harder than the terms of works. For the old covenant required only perfect human obedience: but the new covenant requires of us the work of an Almighty God, i. e. *believing*; a work this, which upon the scheme I oppose, is as impossible to us as the creation of the world.—(3) It supposes, that the promise of salvation being suspended upon *believing*, a thing as impracticable to us as the making of a new world, we shall as infallibly be damned, if God does not believe in, or for us, as we should be, if we were to make a world on pain of damnation.—

(3) It supposes, that believing is a work, which belongs to God alone : for no man in his senses can doubt but *creating a world*, or its tantamount, *believing*, is a work which none but God can manage.

(5) It supposes, that when Christ *marvelled at the unbelief* of the Jews, he shewed as little wisdom as I should, were I to marvel at a man for not creating three worlds as quickly as a believer can say the three creeds.—And lastly, that when Christ fixes our damnation upon *unbelief* [see Mark xvi. 16, and John iii. 18.] he acts far more tyrannically than the king would do, if he issued out a proclamation informing all his subjects, that whosoever shall not by such a time raise a new island within the British seas, shall be infallibly put to the most painful death.

Having thus exposed the erroneous sense, in which some people suppose, that *faith is the gift of God*; I beg leave to mention in what sense it appears to me to be so.—*Believing* is the gift of the God of GRACE, as *breathing, moving, and eating*, are the gifts of the God of NATURE. He gives me lungs and air, that I may breathe; he gives me life and muscles, that I may move; he bestows upon me food and a mouth, that I may eat; and when I have no stomach, he gives me common sense to see, I must die or force myself to take some nourishment or some medicine: but he neither *breathes, moves, nor eats* for me; nay, when I think proper, I can accelerate my breathing, motion, and eating: and if I please I may even *fast, lie down, or hang myself*, and by that means put an end to my *eating, moving, and breathing*. Again, *Faith* is the gift of God to believers as *fight* is to you. The Parent of good freely gives you the light of the sun, and organs proper to receive it: he places you in a world, where that light visits you daily: he apprizes you, that fight is conducive to your safety, pleasure, and profit: and every thing around you bids you use your eyes and see: nevertheless you may not only drop your curtains, and extinguish your candle, but close your eyes also.

This

is exactly the case with regard to faith. Free removes (in part) the total blindness which sin's fall brought upon us: Free grace gently sends the beams of truth, which is the light of *the sun of righteousness*; it disposes the eyes of our understanding to see those beams; it excites us various ways to receive them; it blesses us with many, perhaps all the means of faith, such as opportunities to read, enquire; and power to consider, assent, and resolve and re-resolve to believe the truth. After all, *believing* is as much our own act as *seeing*. We may in general do, suspend, or omit the act; especially when that act is not yet become actual, and when the glaring light, that *sometimes* accompanies the revelation of the truth is abated. We may imitate Pharaoh, Judas, and all reprovers. We may be so averse from *the light, which enlightens every man that comes into the world*, we may so it because our works are evil, as to exemplify the Pharisees, such awful declarations as *Their eyes have they closed, lest they should see, wherefore God gave them up to a reprobate mind, they were blinded.*

So things have chiefly given room to our misapprehensions respecting the *strange impossibility* of believing; it is our confounding the truths, which characterize the several gospel-dispensations. We see, ample, that a poor besotted drunkard, an over-greedy tradesman, a rich sceptical epicure, proud ambitious courtier, have no more taste for *gospel of Christ*, than a horse and a mule have for high-seasoned dishes that crown a royal table. A wide gulph is fixed between them, and the *act of faith*. In their present state they can no more believe *in Christ*, than an unborn infant can be a man without passing through infancy and childhood. But, although they cannot yet believe *in Christ*, may they not believe *in God* according to the words of our Lord's words, *Ye believe in God, believe in me?* If the *Pharisees* could not believe in

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CHRIST, it was not because God never gave them a power equal to that which created the world; but, because they were practical Atheists, who actually rejected the *morning light* of the *Jewish* dispensation, and by that means absolutely unfitted themselves for the *meridian light* of the *Christian* dispensation.

The *second* cause of our mistake about the impossibility of *believing now*, is the confounding weak with strong faith. But had Abraham no faith in God's promise, till Isaac was born? Was Sarah a damnable unbeliever, till she felt the long-expected fruit of her womb stir there? Had the woman of Canaan no faith, till our Lord granted her request, and cried out, *O woman great is thy faith, be it unto thee even as thou wilt*? Was the Centurion an Infidel, till Christ marvelled at his faith, and declared, *he had not found such faith no not in Israel*? And had the apostles no faith in *the promise of the Father*, till their heads were crowned with celestial fire? Can you from Genesis to Revelation find one single instance of a soul willing to believe, and absolutely unable to do it? From these two scriptures, *Lord, encrease our faith:—Lord, I believe, help thou my unbelief*, can you justly infer, that the praying disciples and the distressed father had no power to believe? Do not their words evidence just the contrary? That we cannot believe, any more than we can eat, without the help of God, is what we are all agreed upon; but, does this in the least prove, that the help by which we believe, is as far out of the reach of willing souls, as the power to make a world?

Such scriptures as these, *unto you it is given to believe.—A man can receive nothing, except it be given him from heaven.—No man can come unto me, except the Father draw him—Every good gift, and of course that of faith, cometh from the Father of lights*—Such scriptures, I say, secure indeed the honour of free grace, but do not destroy the power of free agency. To us that freely believe in a holy, righteous God, *it is given freely to believe in a gracious bleeding Saviour; because the sick*
alone

done have need of a physician; and none but those who believe in God, can see the need of an ADVOCATE with him: but ought we from thence to conclude, that our unbelieving neighbours are necessarily debarred from *believing in God*? When our Lord said to the unbelieving Jews, that they could not believe in him, did he not speak of an impotency of their own making? I ask it again, if they obstinately resisted the light of their inferior dispensation; if they were none of Christ's *Jewish* sheep, how could they be his *Christian* sheep? If an obstinate boy sets himself against learning the letters, how can he ever learn to read? If a stubborn Jew stiffly opposes the law of Moses, how can he submit to the law of Christ? Is it not strange that some good people should leap into reprobation, rather than to admit so obvious a solution of this little difficulty!

From the above-mentioned texts we have then no more reason to infer, that God forces believers to believe, or that he believes for them, than to conclude that God constrains diligent tradesmen to get money, or gets it for them, because it is said, *We are not sufficient to THINK ANY thing as of ourselves, but our sufficiency is of God*—who GIVES US ALL things richly to enjoy. — Remember the Lord thy God, for it is he that GIVETH THEE power to get wealth.

From the whole I conclude, that, so long as the accepted time, and the day of salvation continue, all sinners, who have not yet finally hardened themselves, may day and night [through the help and power of the general light of Christ's *saving grace*, mentioned John i. 9, and Tit. ii. 11.] receive some truth belonging to the *everlasting gospel*; (see note 8, p. 39) though it should be only this: "There is a God, who will call us to an account for our sins, and who spares us that we may break them off by repentance." And their cordial believing of this truth, will make way for their receiving the higher truths, that stand between them and the top of the mysterious ladder of truth. I grant, it is impossible
they

they should leap at once to the middle, much less to the highest round of that ladder; but if the foot of it is upon earth, in the very nature of things, the lowest step is within their reach, and by laying hold of it, they may go on *from faith to faith*, till they stand firm even in the *Christian faith*; it distinguishing grace has elected them to hear the *Christian gospel*.

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S E C T I O N II.

Truth cordially embraced by faith, saves under every dispensation of divine grace, though in different degrees. A short view of the truths that characterize the four grand dispensations of the everlasting gospel.

FAITH is more or less operative according to the *quality* of the truths which it embraces. This observation recommends itself to reason: for, as some wines are more generous, and some remedies more powerful; so some truths are more reviving and sanctifying than others. But every evangelical truth, being a beam of the *Sun of Righteousness* risen upon us *with healing in his wings*, is of a *SAVING* nature; the *SAVING* grace of God, which has appeared unto all men, teaching us to deny ungodliness, &c. and to live soberly, &c. Thus I am saved from *ATHEISM*, by heartily believing, *there is a God, who will judge the world*:—from *PHARISAISM*, by firmly believing, *that I am a miserable sinner, and that without Christ I can do nothing*:—from *SADDUCEISM*, by truly believing, *that the SPIRIT ITSELF helpeth my infirmities*:—from *ANTINOMIANISM*, by cordially believing, *that God is not a respecter of persons, but a rewarder of them that diligently seek him, and a punisher of all that presumptuously break his commandments*;—and from *DESPAIR*, by steadily believing, *that God is love, that he sent his only begotten Son into the world to save that which*

was lost, and that I have an advocate with the Father Jesus Christ the righteous.

Hence it appears: (1.) That every religious truth suitable to our present circumstances [when it is kindly presented by free grace, and affectionately embraced by prevented free-will] instantly forms, according to its degree, the saving, *operative* faith, that converts, transforms, and renews the soul. And (2.) That this faith is more or less operative according to the *quality* of the truth presented to us; according to the *power*, with which the spirit of grace impresses it upon our hearts; and according to the *earnestness*, with which we receive, espouse, and welcome it to our inmost souls.

When God fixed the bounds of the habitation of mankind, he placed some nations in warm climates and fruitful countries, where the juice of the grape is plentiful. And to others he assigned a barren, rocky soil covered with snow half the year: water is their cordial, nor have they any more idea of their want of wine, than St. Peter had of his want of the blood of Christ, when he made the noble confession upon which the Christian church is founded. Oh, says a Predestinarian geographer, the God of providence has absolutely reprobated those "poor creatures." Not so, replies an unprejudiced philosopher; they may be as healthy and as happy over their cup of cold water, as some of our men of fortune are over their bottles of claret and madeira. And some of those "poor creatures," as you call them, may come from the east and from the west, to drink the wine of the kingdom of God with Abraham, when the children of the kingdom shall be thrust out.

What I have said of water and wine, may illustrate what the scriptures say of the truths peculiar to the gospel-dispensations. God forbid, that an *antichristian* zeal for the *Christian* gospel should make me drive into the burning lake Christ's *sheep*, which are *big with young*: I mean the sincere worshippers, that wait like pious Melchisedec, devout Lydia, and charita-
ble

ble Cornelius, for brighter displays of gospel, for, there are faithful souls, that follow th
under every dispensation, concerning wh
Lord kindly said, *Other sheep I have, which i
this Jewish and Christian fold. Them also I n
into marvellous light, and there shall be one
one shepherd.* Those feeble sheep, and tend
I must take into my bosom; and to give th
portion of meat in due season, I venture t
following remark.

If free-will prevented by free-grace ar
ceives the truths of the *Christian* gospel,
faith is conceived. If the heart fervently e
the truths of the *Jewish* or *Gentile*-gospel
which are peculiar to the Christian gospel re
as yet veiled] the *faith* of a *Jew*, or of an *H*
begotten. Nevertheless if this faith, let it b
assaulted by doubts, works by love, it is fa
its degree.

I say *in its degree*; for as there are in the e
rious rich tinctures, some of which form di
while others form only rubies, emeralds, or
so there are in the universal church of Chri
ous tinctures of gospel-truth, which form
orders of spiritual jewels, as appears from suc
tures as these. *They that feared the Lord spa
one to another: and they shall be mine, saith the
hosts, in that day when I make up my jewels.*—
every nation he that feareth God, and worketh r
ness is accepted of him according to the dispensa
is under, and the progress he has made in p
religion.

This gospel, for example, “*God hath ma
blood all nations of men, that they should seek the
the gracious Author of their being, and love
ther as brothers*”—this everlasting gospel, I f
in all countries leavened the hearts of pious He
This doctrine, “*Messiah will come to po
clearly the way of salvation,*” added to the g
the *Gentiles*, has tinctured with superior g

the heart of believing Jews. This truth, "Messiah is come in the flesh," superadded to the Jewish gospel, has enlarged the heart of all the disciples of John, or the *babes in Christ*. And these truths, 'Christ died for my sins and rose again for my justification: he is ascended up on high: he has received the gift of the Spirit for men—for me. I believe on him by the power of that spirit. He dwells in my heart by faith. He is in me the hope of glory. The promise of the Father is fulfilled: the kingdom of God, [righteousness, peace, and joy in the Holy Ghost] is come with power:—these richer truths, I say, superadded to those, which are essential to the inferior dispensations, tincture the hearts of all *adult Christians*, and make them more or less intimately one with Christ, according to the degree of their faith, and the influences of his Spirit.

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S E C T I O N III.

Saving Faith is more particularly described by its rise and operations; and distinguished from the faith of trembling devils, immoral Antinomians, penitents sold under sin, and modish professors, who believe without frame and feeling.

[F we assent to a religious truth, merely because we cannot resist its evidence—if we hate it; wanting to shake it off, wishing it were a lie, and fretting because we cannot make it so; we have the faith of evils: for *devils believe and tremble*; the force of the awful truths, which they cannot deny, giving them foretaste of infernal torments.

The faith of immoral professors is not much better than the faith of Satan. Two or three comparisons may help us to understand this *mystery of iniquity*.

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When a person visits you, you may either him with cold civility, as a stranger; or him with warm affection as a friend. From motives you may even show a peculiar regard to a man, whom you secretly despise or detest. You may value him for his good voice, you love music, and he may give you your amusement: perhaps you want him for the sin of his Bathsheba; perhaps you are a Pharisee, and he is a proper tool for you; and therefore you value him much of him. But while your regard for him is merely from such external circumstances, can you be sincere? Equally ungenerous is the regard of Gallio and Fulsome have for the truth. Gallio holds fast the doctrine of general redemption; he fondly supposes, that he has only to avoid sin and murder to go to heaven: Fulsome extols "lasting love,"—but it is because he thinks it gives him the liberty of loving the world, the least danger of losing God's eternal favour. He embraces "justification by faith alone;" because he confounds *the works of faith* and *of the law*, and vainly hopes to be finally saved without either. He shouts "free grace" because it ensures, as he thinks, his eternal salvation whatever length he may go in sin. I quest Indian warrior is fonder of the scalp of an enemy, than Gallio is of the doctrine of "Grace;" separated from God's holiness and justice. Fulsome, of the doctrine of "Christ's merit," is away from the evangelical worthiness of sinners. dience.

The soaring faith of an immoral Antinomian is inferior to the abortive faith of an imperfect Christian, whom St. Paul describes in his own person. We approve the revealed will of God *light in his law after the inward man*. But we yet give up our bosom-sin; carnal reason and flesh prevail still against the spirit, though we have out a struggle; unbelief and abortive faith *use the expression*) wrestling in our distracted

as Esau and Jacob did in Rebecca's womb; and making us complain, *The good that I would do, if it cost me nothing, I do not: but the evil I would not, that I do.* Thus with his mind, his rational powers, the carnal penitent serves the law of God, by good, though ineffectual resolutions; but with his flesh, his carnal appetites, he serves the law of sin, by bad, tho' lamented performances.

Faith does not struggle into birth without her coeval child and constant partner, *hope*. When faith fails, despair groans, *O wretched man that I am! Who shall deliver me?* But when faith revives, hope lifts up her head, and cries, *I thank God, there is deliverance through Jesus Christ our Lord.* Thus we go on falling and rising, dying and reviving, till we are quite tired of the sins, which hinder us from welcoming the saving truth with a more cordial embrace; and when we do this, our faith is unfeigned; the Lord sets to it the broad seal of his power; it proves victorious; we enter into gospel-liberty, and instead of the old note, *Who shall deliver me?* We sing, *Christ hath delivered us from the curse of the law of sin, as well as from the curse of the law of innocence, and of the ceremonial law. There is no condemnation to them that believe, and walk not after the flesh, but after the spirit.*

The manner, in which this deliverance is generally wrought, may be more particularly described thus. Free grace, at sundry times, and in divers manners, speaks to our consciences; recommending and enforcing the word nigh, the commandment that is everlasting life. If it is the day of provocation, we unnecessarily begin to make excuse: we cannot come to the marriage feast: we are either too good, too bad, or too busy to entertain the truth; and we say as civilly as Felix, *Go thy way for this time, when I shall be fitter, or when I shall have a more convenient season, I will call for thee.* Perhaps we perversely harden our hearts, contradicting, or blaspheming. But if our free-willing soul knows the time of her visitation; humbly

bowing at the word of the Lord, and saying as the Virgin Mary, *Behold the handmaid of the Lord, let it be done unto me according to thy word*: I am a lost sinner, but *there is mercy with thee that thou mayst be feared*; then the seed of the kingdom, the word of God, is received in an honest and good heart; for nothing is wanting to render the heart initially good and honest, but the sincere submission of our free will to that free grace, which courts us and says: *Behold! I stand at the door of every heart and knock; if ANY MAN hear my voice and open, I will come in and sup with him, and he with me; he shall taste how good the Lord is, he shall taste the good word of God, and the powers of the world to come.*

Thus opens the kingdom of God in the believing soul: thus is Christ, *the truth and the life*, formed in the heart by faith: Thus grace begins to REIGN thro' righteousness unto eternal life by Jesus Christ.

I call that faith *saving* and OPERATIVE, because, so long as it lives, it *saves*; and so long as it *saves*, it WORKS righteousness—it WORKS by a righteous fear of the evil denounced against sin; by a righteous opposition to every known sin; by a righteous hope of the good promised to obedience; and by a righteous love of God. Therefore, when living faith ceases to work, it dies away, as the heart that ceases to beat; it goes out, as a candle that ceases to shine.

“But, upon this footing, what becomes of the “*modish doctrine of a faith without frame and feeling.*”—If the ministers, who recommend such a faith, mean that we must set our heart, as a seal, to the gospel truths adapted to our present state, and stamp them with all our might; not considering whether our *fallen* nature and *carnal* reason relish them, they maintain a great truth, which cannot be too much urged upon tempted, and despairing souls.—But if they mean, that we must believe ourselves unconditionally elected to glory, be the *frame* of our minds ever so carnal, and the *feelings* of our hearts ever so worldly, they destroy the health
of

f the daughter of God's people, with as rank poison as ever grew in spiritual Egypt. I am no judge of what passes in the breast of those gentlemen ; but, for my part, I never ~~feel~~ *faith* more strongly at work, than when I wrestle not only with flesh and blood, but with the banded powers of darkness.

* None but a dead man is quite destitute of " frame and feeling : " It is not a *real* flame that neither warms in winter, nor shines in the dark. The moment a light is not, " in its degree, able to triumph over darkness, and even to turn it into light, it ceases to be a *true* light. You may see in Windsor-castle a candle most exquisitely painted ; it *shines* as stedfastly as Mr. Fulsome *believes*. Was the coloured canvas as loquacious as that Antinomian hero, it might say, " I shine without feeling," but even then, Mr. Fulsome's faith would have the pre-eminence ; for, if we credit him, it *shines*, without either " frame or feeling." How absurd is Solifidianism ! How dangerous ! If any man can shew me a true light, that *actually* emits no beams, I will repent of the ridicule I cast upon the dotages, which make way for a " justifying faith " that works by adultery and murder ; an ill-smelling candle this, which burns in the breasts of apostates, to the honour of him, that kindled it at the fire of tophet—an infernal candle, sending forth darkness instead of light, and so far benighting the good men, who follow it, that they look upon it as the inextinguishable *candle of the Lord*, and upon " sincere obedience " as a " jack o' lanthorn."

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S E C T I O N IV.

The REASONABLENESS of the doctrine of salvation by faith is farther evinced by a variety of arguments.—
How much we are indebted to the Solifidians, for hav-

ing firmly stood up in defence of FAITH : How dear, they have made us pay for that service, when they have so enforced our xith. article, which guards salvation by faith, as to make void the xiith, which guards morality.—And why the overpowering splendor of TRUTH is qualified by some shades.

SHOULD some readers still think, that it is unreasonable to dwell *first* upon faith, and to insist more upon it than upon the other works and graces, which adorn the life and character of a Christian; to remove their scruples, and to vindicate more fully the fundamental doctrine of *salvation by faith*, I present them with the following remarks.

(1) If true *Faith* is the root that produces hope, love and sincere obedience, is it not reasonable *principally* to urge the necessity of *believing aright*? The end of all preaching is undoubtedly to plant the tree of evangelical obedience; and how can that tree be planted, but by its *root*? Was a gardener ever charged with unreasonableness, for not setting a tree by the branches?

(2) If *faith working by love* is the heart of true religion, should we not bestow our chief attention and care upon it? Suppose you were a physician, and attended a patient, who had an impostume in his stomach and another on his hand; would you do honour to your skill, if overlooking the internal mischief, you confined your attention to the external ulcer?

If the Scripture declares four times, that *the just shall live by his FAITH*, a declaration this, which St. Paul confirms by his own experience, when he says, *I LIVE by FAITH*; is it not evident, that when we practically reject the doctrine of *faith*, we reject *life*, together with all the blessings which are brought to light by the *gospel*; a *gospel disbelieved* being undoubtedly a *gospel REJECTED*.

(4) If Abraham, by *not staggering at the promise* &c

God through UNBELIEF, and by being strong in FAITH, gave glory to God, and did set his seal that God is true:—if you cannot honour a superior more, than by receiving his every word with respectful confidence, and moving at his every beck with obedient alacrity:—and if *faith* thus honours God, why should you refuse it the first place among the graces, which support and adorn the church militant? Especially since the Lord declares, that *the PURE IN HEART shall see God*, and that *OUR HEARTS ARE PURIFIED BY FAITH*?—And since the scriptures testify, that *WITHOUT HOLINESS NO MAN SHALL SEE THE LORD*, and that *WE ARE SANCTIFIED THROUGH FAITH THAT IS IN HIM*?

(5) All fulness dwells in God: creatures abstracted from the divine plenitude are mere emptiness. Rational creatures, in their most perfect state, are only *moral vessels* filled with the grace of God, and reflecting the light of divine truth. Now if we can be saved any other way but *by grace through obedient faith*, i. e. by freely receiving the grace and light of God, through the practical belief of the truth proposed to us:—if we are in any degree saved by our proper merit through *faithless* works; we may indulge Pharisaic boasting. But, God does not so give his glory to human worms: therefore such a *boasting is excluded by the law of faith*; and the apostle wisely observes, that *salvation is of FAITH, that it might be by GRACE*; the justifying *faith* of sinners always implying a cordial acknowledgment of their sin and misery, and an hearty recourse to the tender *mercy of our God whereby the day-spring from on high has visited us* † more or less clearly, according to the dispensation we are under.

(6) The

† To establish the doctrine of the gospel-dispensations, to show that saving truth, in its various manifestations, is the object of saving faith, I need only prove, that a man, in order to his salvation, is bound to believe at one time, what he was not bound to believe at another. Take one instance out of many. If St. Peter had died just after he had been pronounced *blessed* for acknowledging, that our Lord was *the Son of God*, he could not have been *curst* with a “*Depart from me,*” &c. he would have been *saved*.

(6) The manner in which *faith* and its works *exclude boasting*, may be illustrated by a comparison. A beggar lies dying at your door, you offer him a cordial, he takes it, revives, and works.—A deserter is going to be shot, you bring him a pardon from the king, if he will receive it with grateful humility, he does so, joins his regiment, and fights with such courage that he is promoted. Now in these cases it is evident, that *Pharisaic boasting* is excluded. If the beggar lives ever so long, and works ever so hard — if the deserter fights ever so manfully and is raised ever so high ; yet, they can never say, that *their doings* have procured them the life, which they enjoy ; for, before they did such works, that life was graciously given, or restored to them, upon the easy terms of confidently taking a remedy, and humbly accepting a pardon offered. The application is easy : By our fallen nature we are *conceived in sin, and children of wrath* : God freely gives us the light of life in Jesus Christ ; faith freely and humbly receives it, and works by it ; the believer therefore, can never be so unreasonable, and ungrateful, as to suppose, that his working merited him *the light of life*, by which he began to work righteousness : so long as he deserves the name of a believer, he knows, he feels, that his faith is in the *FIRST* place
a mere

and in that case, he would have obtained salvation without believing one tittle about our Lord's *resurrection* ; and nevertheless St. Paul, a few years after, justly represented that article as essential to the *salvation* of those, to whom it is revealed : *If thou shalt BELIEVE with thy heart, that God hath RAISED the Lord Jesus from the dead, thou shalt be SAVED*, Rom. x. 9.—Few people, I think, can read the Acts of the Apostles, without seeing, that the numerous conversions wrought by St. Peter's preaching, were wrought by the force of this truth, "*God has raised up that Jesus, whom you have crucified*." A victorious truth this, which would have been a gross *untruth* three months before the day of Pentecost. — Nay, what is at one time an article of *saving* faith, may at another time become an article of the most confirmed unbelief : Thus, the expectation of the Messiah, which was a capital article of the faith of the ancient Israelites, is now the buttress of the babel of modern Jews. The property of faith is then to make our hearts bow to the truth, as it is manifested to us ; it being evident, that God never blamed the children of men, for not believing *what* was never revealed to them.

mere receiver. What hast thou, that thou hast not received, roars like thunder in the ears of a lively faith, and like lightning strikes dead the *Pharisaic* boast.

(7) I say, that faith is in the FIRST place a *mere receiver*: this deserves attention. If we consider faith as a conduit-pipe, which at one end receives the power of God, and at the other end refunds that living stream to water the garden of the Lord; we may with propriety compare that mother-grace to the pipe of a watering pot, which at the internal, unseen opening receives the water that is in the pot: and at the external, visible perforations, returns it, and forms artificial showers over the drooping plants. According to the doctrine of the Solifidians, faith does nothing but receive the grace of God through Christ; and according to the doctrine of the Moralists, faith is a mere *bestower*: but, according to the gospel of Christ, which embraces and connects the two extremes, Faith is *first* an humble, passive receiver, and then a chearful active bestower: it receives grace and truth, and returns love and good works. In that respect it resembles the heart, which continually receives the blood from the veins, and returns it into the arteries. If the heart ceases either to receive, or to return the blood (no matter which) its motion and our animal life are soon at an end: and if faith ceases either to receive grace, or to return good works, its motion and its life soon terminate in spiritual death, according to the doctrine of St. James. If the Solifidians and Moralists candidly looked at faith in this rational and scriptural light, they would soon embrace the whole gospel, and one another. By considering faith as a RECEIVER [according to the first gospel axiom] Honestus would avoid the *Pharisaic* extreme; and by viewing it as a BESTOWER, [according to the second gospel-axiom] Zelotes would avoid the Antinomian delusion; and both would jointly commend the humble, chearful, consistent *passives* and *activities* of bible-believers.

Lastly:

Lastly: If our first parents fell by *BE* the gross *lies* told them by the serpent; is *G* reasonable to raise us by making us *BE* great *truths* peculiar to our dispensation, & divine *leaven of sincerity and truth* may counter and at last expel the satanic *leaven of malice and ednests*? Who ever thought it absurd in a ph to proportion the remedy to the disease; the dote to the poison? And why should even incarnation of the Son of God, appear a mea wonderful for an end so important? Why sh be thought incredible, that the Son of God, as our Creator, is far more nearly related to our natural parents, should have graciously s as low as the *human* nature to redeem us; wh tan wantonly stooped as low as the *beastly* nat tempt us? On the contrary, is it not absurd i pose, that hellish, wanton malice has done to destroy, than heavenly, creating love, to the children of men? For my part, the more I pare the genuine gospel with the nature of the more I admire their harmony: wonder qually at the prejudices of those hasty prof who pour perpetual contempt upon reason, to their irrational opinions in countenance; and unreasonableness of those pretended votar reason, who suppose, that the doctrine of sal by faith is incompatible with good sense.

“ But [says an objector] if unfeigned faith instrumentally turns us from the power of Satan, why have you published tracts against the dians, whose favourite doctrine is, *Believe:—believeth hath everlasting life* ?”

Ans. By the preceding pages it is evident we do not differ from the Solifidians when preach *salvation by faith* in a rational and scri manner. So long as they do this, we wish good luck in the name of the Lord. Nay, I pu return them my sincere thanks for the bold they have made for *faith*, when the floods of]

godliness lifted up their voice against that grace, and threatned to destroy her with offspring. But alas! how dear have they made or that service, when they have asserted, a faith is inamissible, that it can live in an stally depraved, that a man's faith can be ren his actions are bad, detestable, diabolical; and, that true Christians may go any length may plunge into adultery, murder, or incest, m proceed to the open worship of devils, omom, without losing their title to a throne r, and their justifying, sanctifying, saving

they have done, in flat opposition to our doctrine: *A good tree bringeth not forth corrupt either does a corrupt tree bring forth good fruit: tree is known by its own fruit*, Luke vi. 43.— is some of them seem determined to do, to nbling of the judicious, the deceiving of the and the hardening of infidels; notwithstanding our xiiith article, which strongly guards trine of faith against the Solifidian error.— *works*," [says our church in that truly Antitistic article] "*do*"_{it} [at this present, time] *out NECESSARILY of a true and lively faith*" consequently bad works, of a false and dead "*in so much that by them a LIVELY*" [and by rks a DEAD] "*faith may*" "*be as evidently as a tree is discerned by the fruit.*"

in the mean time, how do they evade the that article? Why thus, David bears this e fruit of adultery, hypocrisy, treachery, and , before all his kingdom: last year he bore t of chastity, sincerity, truth and brother- . However, according to the Crispian doc- David must be a *tree* of righteousness now, as s when he bore the *fruits* of righteousness. s not the case, Mr. Fulsome's gospel will be vew this must not be. *That* gospel must —" But if it stands, our xiiith article falls

to

to the ground."—Oh! we can prop it up by that though a child of God, a tree of righte may now produce adultery, &c. &c. &c. yet certainly produce good fruit again *by and* this salvo I answer, that the article has or grand designs: the one inseparably to co lively faith and good works; and the other, cate the manner in which I may know wh have a *lively* or a *dead* faith. Now if I may *lively* faith while I commit adultery, &c. & it evidently follows: (1) That the *necessar* nexion between a *lively* faith and *good work* tally lost: (2) That *adultery* and *murder* may a *lively* faith as well as *purity* and *love*:—A That our xiith article has not even the wort nose of wax, and may be burned with St. J epistle, as an article "of straw." And ye gentlemen are the persons, that represent selves as the only *fair* subscribers to our article chargeus with prevarication for taking the xvii cle in connexion with the viith, the xiith, the and the xxxist, as well as with the latter p that article itself, which demand that the el it speaks of, be understood of *conditional* elect

To return: Should the reader object, th
' God had suspended our salvation upon our
' tical *belief of the truth*, he would have put s
' spicuous a badge upon the saving truth pecu
' each dispensation, that no body could hav
' taken it for error, enthusiasm, priest-craft, o
' sense:' I answer:

(1) God having decreed to prove the loyal moral sagacity of his rational creatures, cou but place them in such circumstances, that might have an opportunity of exerting them! If hares were chained at the doors of dog-ke what sagacity could hounds manifest above tives? And if the deepest truths always lay v the reach of the most besotted souls, what a tage would candid diligent enquirers have

ose, who wrap their minds in the veil of prejudice, and stupidly compose themselves to sleep in the arms of ignorance and sloth ?

* (2) God will *reward* us according to our works of faith ; but if the truth were attended with an *irresistible* energy, if it shone *always* upon our minds as transcendently-bright, as the dazzling sun does sometimes upon our faces, would God display his wisdom in *rewarding* us for confessing it ? Did he, bid any man in his senses ever offer to reward us for believing, that a bright luminary rules the day, when its meridian glory overpowers our sight ?

From the preceding answers I conclude, that God, who makes the golden light of the sun, and the silver light of the moon succeed each other, and who wisely tempers the blaze of a summer's day by the mildness of the starry night, with equal wisdom qualifies the blaze of the day of *truth* by the mild obscurity of a night of *probation* ; not only that the *flaming* truth may be more delightful at its return, but also, that there may be room left for a *gentle* trial of our faith, and for the *reasonable* rewardableness of our works of faith.

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S E C T I O N V.

I N F E R E N C E S.

(1) IF *faith* is so closely connected with TRUTH ; *present salvation* with *faith* ; and *eternal salvation* with the *works of faith* ; how injudicious are those gentlemen, who assert, that *principles* are nothing ; and that it little matters what doctrines we hold, provided our actions are good ! Alas ! if our leading principles are wrong, how can our actions be right ? If we are men of *no* principles, or of bad principles,

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principles,

principles, and do seemingly-good actions; do we do them from *bad, pharisaical* motives? Even w such actions appear good to man, who judges acc ing to appearance; are they not evil before Searcher of hearts? Are they not detestable before Examiner of principles? Undoubtedly; if they *pharisaical; hypocrisy* being the most odious for iniquity, in the sight of him, who *requires true the inward parts.*

(1) If there are various forms in the school Truth, how unreasonable is it to say, that none have any acquaintance with her, but such as are in on the highest forms! And if the temple of truth various divisions to which we advance, as we go *from faith to faith*; how cruel is it to consign over damnation the sincere souls, who have yet got farther than the porch!

(2) If there are as many sorts of religious truth as there are of nourishing food; how irrational to despise those truths, which the apostle compares to *milk*, merely because they are not the truth which he calls *strong meat*! On the other hand if we cannot yet receive those strong truths, how rash are we, if we represent them as chaff or trash? And what mischief is done in the church of Christ, by those who deal in palpable absurdity and in errors demonstrated to be of a stupifying and intoxicating nature; especially if they retail errors to an injudicious, credulous populace, under the name of *rich honey* and *gospel-marrow*!

(4) When we have once admitted, that "There is an holy God, who makes a difference between just and the unjust;" can we, without renouncing that truth, turn Antinomians, and think that a man who defiles his neighbour's wife, can actually *man after God's own heart*?—And when we have been taught our second gracious lesson; namely "We are miserable sinners;" can we, without renouncing this principle, suppose that we can be saved any other way but by the covenant of grace and mercy? Away then, for ever away with *Antinomi-*

and *Pharisaic* delusions, which are built upon the ruins of these two capital truths, *God is holy*, and *Man is sinful*!

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SECTION VI.

An Address to Baptized Heathens.

HERE I would take leave of my readers; but they have a *conscience*, as well as *reason*; and therefore I beg leave to address the former of those powers, as bluntly as I have done the latter; diversifying my expostulations, according to the different cases of the persons, into whose hands providence may direct these sheets.

I. If you do not make the bulk of my readers, I fear you make the bulk of the nation, O ye that regard pleasure, profit, and honour, more than justice, mercy, and the fear of God:—Ye, who try to persuade yourselves, that religion is nothing but a compound of superstition, enthusiasm, and priestcraft:—Ye, who can violate the laws of temperance or honesty without any painful remorse; breaking thro' promises, oaths, and matrimonial or sacramental engagements, as if there were no future state, no supreme Judge, no day of retribution, no divine law enacting, that *whosoever loveth, or maketh a lie, shall be cast into the lake of fire*; and that *the wicked shall be burned into hell, with all the people that forget God*:—YE are the persons, that I beg leave to call BAPTIZED HEATHENS. Baptismal water was applied to your body, as a figure of the grace which purifies believing souls. Ye received, and continue to bear a *Christian* name, that binds upon you the strongest obligations you can possibly be under, to partake of *Christ's* holiness, and to lead a sober, *Christian* life: But how opposite is your conduct to that of *Christ*?

Alas ! conscientious *Heathens* would disown and shall *God* own you ? Shall the searcher of hearts forgive your *immorality*, in consideration of your *piety* ? Will you live and die with such a *mark* upon your right hand, and upon your forehead ? *God* bid !—If you have not sold yourselves to the fiend of deceipts for ever ; pay yet some attention to *natural*, and *evangelical* truths : they recommend themselves to your senses, your reason, and your conscience.

* (1) Regard *natural* truths. Earthly joys vanish like dreams. Life flies like an arrow. Your friends or neighbours are daily seized by sickness, and carried into eternity. Death comes to terminate your pleasures, and set his black seal upon your false pleasures, your wanton eyes, your rapacious hands, your voracious palate, your sinful, treacherous breast. At length the king of terrors will screw you down in a hard couch, a *coffin* : he will convey you away in his black carriage, a *hearse* : he will confine you in his loathsome dungeon, a *grave* ; and there he will keep you in chains of darkness and corruption, till the trump of *God* summon you to judgment.

(2) And say not that the doctrine of a day of judgment is a fable. If you do, I appeal to moral Truth. Is there not an essential difference between truth and falsehood, between mercy and cruelty, between honesty and villainy ? Have you, with all your pains you have taken, been able to erase from the breast the law of truth and mercy, which the righteous *God* has deeply engraven there ? Is there something within you, that, bad as you are, forbids you to wish your father dead, that you may have his estate ; and your wife poisoned, that you may marry another ? If you say, that these are only prejudices of education ; I ask, How come these prejudices to be universal ? Why are they *the same*, even where the methods of education are most *contrary* ? And do they reign in the very countries, where there are neither *magistrates* nor *priests* ; and where of course

politics and *priestcraft* never bore the sway ? If your conscience would condemn you for the above-mentioned crimes ; how much much more will God do it who is the author and Judge of your conscience ? Does not your good sense tell you, that, so sure as the wonderful machine of this world did not *make*, and does not preserve itself, there is a God, who made and preserves it ? and that this God is possessed of ten thousand times more truth, equity, impartiality, justice, and power, than all the *righteous* rulers in the world. And, to say nothing of the checks, and forebodings of your guilty conscience ; does not your reason discover, that as certain as this great God is possessed of infinite wisdom, power, and justice ; and has given us a moral law, he will call us to an account for our breaches of it ; and that as he does not in general do it in this world, he will infallibly do it in a future state ?

(g) If reason and conscience thus lead you to religion, regard *religious* truths : They are supported by so great a variety of well-attested facts, by such clouds of witnesses, by so many astonishing miracles, and accomplished prophecies—they so perfectly agree with the glory of our Creator, the interests of mankind, the laws of our nature, and the native desire we have for immortality—they so exactly coincide with our present, as well as future happiness ; that you cannot expose your unreasonableness more, than by rejecting them.

What *reasonable* objection can ye make to these scriptural directions ? *Cease to do evil. Learn to do good. Speak the TRUTH in LOVE. Return to the Lord. Call upon his name.* Say, “ Grant to us in this world the knowledge of thy TRUTH, and in the world to come life everlasting ” Confess yourselves sinners, great sinners : spread this melancholy truth before the throne of divine mercy,—spread it with tears of undissembled repentance. *Except you repent, you shall all perish :* but, if you sow in tears, you shall reap in joy.

And suppose not, that I want to drive you to despair. On the contrary, I declare, that dangerous as your case is, it is not desperate. The gospel offers you a remedy. You have dealt with lying shadows, but you may yet embrace the eternal substance. You have wounded the truth; but Christ, from whom you have the name of *Christian*—Christ, who says, *I am the truth*, has been wounded for you. You have crucified revealed truth, and the Prince of life has been crucified in your place. I point you to his cross, and declare in the name of unprejudiced reason, that few histories are supported by such a variety of indisputable evidences, as the wonders that redeeming love wrought on Calvary for you.

Let not the scandalous falls of apostates, and the bad lives of nominal Christians, frighten you from the gospel. Immoral and unloving men, high as their pretensions to faith may be, are no more Christians than you. Suffer not the disputes of professors to keep you in infidelity; for they prove the truth, and not the falsehood of Christianity; being expressly foretold. Nor stupidly wonder that the Serpent should most spitefully bruise the heel of the truth that most powerfully bruises his head. Above all be candid; be inquisitive; apply to the *Father of lights* for direction; and his invisible hand will conduct you over every rock of offence, and lead you to the sure foundation, *the rock of ages, the TRUTH as it is Jesus*.

How near ~~is~~ that *Truth* to you! It always embraces mercy, and mercy now embraces you. Oh! the length and breadth, the depth and height of redeeming mercy! It spares you to believe—to repent—to live. The arms of divine patience still encircle your guilty soul, and bear up your mortal body above the grave. Crying as your sins are, the cries of your Saviour's blood are yet heard above them. Provoking as your unbelief is, it has not yet provoked God to set upon you the seal of absolute reprobation. Unspotted holiness, glorious Majesty,

lajesty, flaming power, thundering Justice, weeping Mercy, bleeding Love—all the divine attributes join yet in a concert of grace and truth. You are the object of it; and the burden of this terrifying, melting accents is, *Turn ye, turn ye: Why will ye die, O house of Israel? Why should iniquity be your iniquity? Turn! for I have redeemed you. Turn! and the sword and death shall have no power over you. Turn! and ye shall have a crown of life.*

Thus, my dear fellow-sinners, and far more earnestly than I can describe, Mercy and Truth exert themselves in your behalf; waiting only for your consent, to diffuse their divine perfumes through our converted souls. *This is the day of God's power. Your gospel-day—This is a day of salvation, a day of the spiritual jubilee; a day of the year of redemption: Know it: improve it. Break your bonds: claim your liberty: change your service: scorn to be the devil's drudges: become the servants of the most High. The father of the prodigal son runs to meet, to forgive, to welcome, to embrace you; and to raise your doubting hearts, he bids me impress these gracious promises upon your yielding breasts. When the wicked man turneth away from his wickedness, and does that which is lawful and right (and what is more lawful and right for sinners, than to repent, believe, and obey the gospel) he shall save his soul alive.—Let the wicked forsake his way, and the unrighteous in his thoughts; and let him return unto the Lord, for he will have mercy upon him; and to our God, for he will abundantly pardon.*

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SECTION VII.



An Address to Christianized Jews.

AND ye, christianized Jews, will ye still be offended at our *sincerely* preaching *free* grace to all.

our

our fellow-gentiles ? Will ye still stop your ears and cry out, *The children of Abraham, the temple of the Lord are we ?* Or, in other terms, We are the little flock necessarily contradistinguished from the immense herd of absolute reprobates ? Will ye still assert + “ *Reprobos ideo in hanc pravitatem addictos, quia justo et inscrutabili Dei judicio suscitati sunt ad gloriam ejus sua damnatione illustrandam :*” “ *That the reprobates are devoted to wickedness, because thro’ the just and unsearchable judgment of God, they were raised up to illustrate his glory by their damnation ?*”—Will ye still add ? + “ *Quos vero damnationi addicit, his justo quidem et irreprehensibili, sed incomprehensibili ejus judicio, vitæ aditum præcludi :*” “ *That by God’s just and irreprehensible, though incomprehensible judgment, the way to life is blocked up for those, whom he has devoted to damnation ?*”—Will ye never blush to assert ? + “ *Quos ergo Deus præterit, reprobat : neque alia causa, nisi quod ab hæreditate, quam filiis suis prædestinat, illos vult excludere.*” “ *Therefore those whom God passes by, he reprobates ; for no other reason but this : He will exclude them from the inheritance, which he predestinates for his sons ?*”—Will ye still call “ *blind,*” all who think, that God is sincerely loving to every man, without any exception in the day of salvation ? Will ye still monopolize the light that enlightens every man, who comes into the world ? Will ye still sound the bottomless abyss of divine mercy with your short line, and judge of the Almighty’s enlarged heart by the narrowness of your own ? O learn to know the God of love, the God of truth, better. *He is not willing that ANY should perish, but that ALL should come to repentance.—He commands ALL men every where to repent :* And he bids us account his long-sufferings, salvation ; assuring us, that the riches of his goodness, and forbearance, and long-suffering, leadeth to repentance even those wretches, who, after their hardness and impenitent

+ These three quotations are taken from Calvin’s institutes. *Third Book. Chap. 24. Sec. 14.—Chap. 21. Sec. 7.—Chap. 23. Sec. 1.*

*heart, treasure up unto themselves wrath against the
of wrath, and of his righteous judgment.*

If you will not credit God's word, pay at least
regard to his OATH. *As I LIVE* says he, *I have
pleasure in the death of the wicked, but that he turn from
wickedness and live.*—Just as if he said; ‘ By myself
swear, that I have absolutely reprobated no
man. If any perish, their destruction is of them-
selves, and not of merciless decrees rashly imput-
ed to my sovereignty. Free-agency in man, and
not free-wrath in me, sinks those, who make
their conditional rejection and reprobation sure by
their unnecessary unbelief, and avoidable impeniten-
ce. Far from delighting absolutely in the reprobation
of any one sinner, I solemnly protest, that I
could offer violence to the liberty of the most obsti-
nate, and force them all into heaven by the exer-
cise of my omnipotence, if my truth as a Lawgiver,
my justice as a Judge, my veracity as the inspirer
of my prophets, my wisdom as a Rewarder, and
my equity as a Punisher, did not absolutely for-
bid it.’

Come then, my prepossessed brethren, show your-
selves the children of Abraham; return to the God of
your Father—the God by whom ALL the families of
the earth are BLESSED in the seed of Abraham. Think
that the Lord is only jealous of his supreme do-
minion; nor make him merciless towards count-
myriads of reprobated infants to extol the grim
reign of evil, which your imagination has set up.

Set not at odds heav’n’s jarring attributes :
Nor, with one excellence, another wound.”
It is “ all o’er, consummate, absolute,
Full-orbed, in his whole round of rays com-
plete,”

ifful in the day of salvation, and just in the day
of judgment, to every individual of the human race.

What

What can you possibly object to a doctrine so al, so scriptural, so worthy of God ?

If you complain that we make the w heaven too broad, I ask, Ought we not to sent it as broad as the scriptures make it ? I make it wider than St. Peter did, when true love made him divest himself of his jewish pre ces, and cry out with pleasing amaze : *Of a tru perceive, that God is no respecter of persons ; but in nation he that feareth him, and worketh righteousness, cepted of him !* Or, do we make it narrower ! St. Paul, when he wrote, *If ye live after the flesh, shall die : no adulterer, &c. hath ANY inheritance in kingdom of God ?*

For your own credit do not ask : “ If all me “ may be saved thro’ Christ, by following the lig “ of the gospel-dispensation, which they are unde “ what advantage hath the Christian ? and, wha “ profit is there of baptism and Christianity ? ” If you make such an objection, you show yourselves to be “ CHRISTIANIZED Jews ” indeed. The apostle has just said, *If the uncircumcision* i. e. if uncircumcised Heathens [like Melchisedec or Job, Cornelius or the Canaanitish woman] *keep the righteousness of the law according to their light, shall not their uncircumcision be counted for circumcision ?* that is, shall they not be saved as well as if they were circumcised Jews ? St. Paul saw, that the partial heart of the Jews would take fright at his doctrine ; and would start an objection capable of demolishing, if possible, the impartiality of God and the freeness of the everlasting gospel. He therefore produces this formidable objection thus : *If the Gentiles may be saved by following their light, what advantage hath the Jew ? or what profit is there of circumcision ?* Rom. .iii 1. The answer which he gives, stops the mouth of all Jews, whether they live in London, Rome, or Jerusalem. The Jews, says he, [and much more the Christians] *have much advantage every way, chiefly because unto them were committed the oracles of God.* The Heathens have
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only the light of God's works, the light of God's providence, the light of *reason*, the light of *conscience*, and the light of that *saving grace*, which has appeared to all men, teaching them to live soberly, righteously and godly, and reproving them when they do not. But the Jews over and above this five-fold light, have the light of the old Testament; and Christians, the light of the new.

* Come then, my prejudiced brethren, let St. Paul's answer satisfy you. Get from under your parched gourd of reprobation: *Let not your eye be evil, because God is good*; nor fret, like Jonah, because the Father of mercies extends his compassion, even to all the humbled Heathens in the great city of Nineveh. *As the elect of God, put on bowels of mercy*, and show yourselves the genuine children of him, who is *loving to every man, and whose mercy is over all his works*: So shall your mistakes no longer straiten your minds, sour your tempers, and shut your hearts against your "non-elected" neighbours.

* And supposing you are of the happy few, in whose souls the impartial grace of God over-rules the ordinary consequences of your partial doctrines: — Supposing you are *LOVING to every man*, and have more bowels of mercy than the God whom you extol: — Supposing you are *TRUE to all men*, and surpass in *sincerity* the God whom you recommend, who calls *all men every where to repent*, and all the day long stretches out his hands in token of his compassionate love to people, on whom he absolutely fixed his immortal hatred before the foundation of the world: — Supposing, I say, you have the happiness of being so much better than your principles, so much holier than the God of your *OPINIONS*.

[*Note*: I say not the God of your *SALVATION*] —

Then renounce those *opinions*, and you will no longer countenance Antinomianism, deceive the simple, contradict yourselves, shock moralists, and render Christianity contemptible in the eyes of all,
that

that confound it with your doctrines of *forcible* grace to hundreds, and of *forcible* wrath to thousands.

* † Should you countenance your *Jewish* notion by saying, "We are *Christians*: we have nothing to do with the Heathens;" I answer: (1) You have far too much to do with them, when, by the doctrine which you so zealously inculcate, you send them one and all, to the pit: unless they are brought under the *Christian* dispensation. (2) You renounce the church of England, if you disregard them: for on Good-Friday [the day on which Christ *tasted death for every man*] he enjoins us to pray thus for them: "O merciful God, who hatest *nothing* that thou hast made, nor wouldest the death of a *sinner*, but rather that he should be converted and live, have mercy upon ALL Jews, Turks, Infidels, and *Heretics*." (3) You indirectly sacrifice the feelings of humanity, and the honour of God's perfection, to your unscriptural doctrine, when you embrace the horrid idea of the ensured damnation of the Heathens, for the injudicious pleasure of saying, "Why me! Why me!" and of teaching the poor creatures, while they sink into the bottomless pit, to say, "Why me! Why me!"—A dreadful *Why* to this, which is not less offensive to God's justice, impartiality, goodness, and truth; than your *Why* is to his wisdom, equity, veracity, and holiness. (4) If Cain was culpable for intimating, that he had nothing to do with his brother, when he had just knocked him on the head; are they praise-worthy, who enjoy with peculiar delight, and recommend with uncommon glee, "doctrines of grace" [so called] which absolutely fix the unavoidable damnation

† Should the persons, whom I now address, say, that I falsify my subscriptions to the 18th article of our church, by asserting that even the Heathens, who fear God and work righteousness by the general light of Christ's grace, are accepted thro' Christ's unknown merits; I refer them to the 57th and 58th pages of the vindication of Mr. Wesley's Minutes, where that objection is answered.

perhaps as many millions of their unborn fel-
 creatures, as Abel had hairs upon his head ?
 do they mend the matter, when, to vindicate
 severe opinions, they calmly wipe their mouth,
 ay, "We have nothing to do with the Hea-
 ven:" That is, in plain English, "Our ortho-
 doxy demands, that they should inevitably perish,
 if they do not explicitly believe in Christ crucified
 whom they never heard: nor do we care what
 becomes of them. Let them sink, provided *our* doc-
 trine stand."

My dear brethren, my heart is enlarged towards
 though your's is straitened towards the Hea-

Suffer the word of exhortation one mo-
 ment more. Do not you detest the character of a
 Pharisee? I know you do, in the circumcised
 Jew: And why should you admire it in the
 uncircumcised race? I am persuaded, that you abhor the
 story told of those self-elected men of old,
 from the height of their orthodoxy, looked
 upon their neighbours, and said, "*This peo-
 ple knoweth not*" [what we call] "*the law, are*
 " And will you exemplify their uncharita-
 bility by indirectly saying, *This people, these*
kindreds of men, who know not [what we call] *THE*
LAW, are cursed? Will ye turn christianized Pha-
 risaees to countenance abandoned Antinomians?
 ; the spark of candor in your breast is stirred,
 almost sets fire to your prejudices. You are
 moved, you are ready to yield to the force of
 ; some of you would do it even now, if you
 were not afraid, that *our* doctrine of *free grace* ob-
 scures the *Christian* dispensation, and encourages the
 dangerous delusion of ANTICHRISTIAN MORALISTS.
 I convince you, that your fear is groundless, per-
 mit me to expostulate with them before you.



SECTION VIII.

An Address to antichristian Moralists.

MORAL MEN, who ridicule the *Christian* faith; you suppose, that your honesty counterbalances your sins, which by a soft name, you call *foibles*; and for which you hope, God will never punish you with hell-torments. I do not desire to make the worst of things. I wish, you were as good as you fancy yourselves to be. I wish, you may have been as exact in all the branches of your duty as you pretend. I would rejoice, if the law of respectful obedience to your superiors, of courteous love to your equals, and of brotherly-kindness to your inferiors had always been fulfilled in your words and actions, in your looks and tempers. I am ready to congratulate you, if in all cases ye have done to your *fellow creatures*, exactly as ye would be done by. But permit me to ask: If you have *fellow-creatures*, have you not a Creator? And if you have a Creator, do not reason, and conscience, command you to render to him warm gratitude, cheerful praise, humble adoration, and constant obedience. But have ye done this one year, one month, one day, *ONE hour* in ALL your life?

Altho' ye are so ready to make us understand, that ye are not as other men, adulterers, unjust, uncharitable, hypocrites, are ye entirely satisfied with your own goodness? Nay if ever you *looked into the perfect law of liberty*, and searched your breasts with the *candle of the Lord*, can you say, before the omniscient searcher of heart and spirits, that there is one of the commandments which you never broke in its spiritual meaning?

If upon second thoughts ye cannot acquit yourselves: and if God's dignity as a Creator, his veracity as a lawgiver, his wisdom as a governor, his justice

, his holiness as a God, forbid him to hold guiltless: or to forgive them in a manner inconsistent with any one of his infinite perfections; to despise an Advocate with him—a diet—*an atoning Mediator*? Is it prudent to run from the city of refuge, to which you with unabated swiftness? Do ye act a coward when ye shelter under the dispensation of the law, from the blessings that pursue, and the light that surrounds you, in this Christian land? I may allude to the mysterious divisions of the temple: will ye obstinately remain in the temple of the Gentiles, when you are graciously invited to enter the holy place, with sincere Jews: yea, with the holy of holies, with true Christians? Think ye that righteous Heathens are saved without the knowledge of Christ, ye may be saved by the same plan? If ye do may the following reply lead you to see the unreasonableness of this plan!

to repeat the hints already given to *baptism*; I ask: Is not a grain of sincere love to God a very beginning of a true conversion? Is not a sincere lover of light, who runs away from the light of the sun and moon, under pretence as the light of a star? Do those people who love money, who when they are presented with silver, throw it back to the face of their benefactor, because they have some brass? And is not a sincere lover of truth, who contemptuously rejects the silver truths of the Jewish dispensation, the golden truths of the Christian Gospel, and pretence that he is an adept in "the religion of the law," and has, what I beg leave to call, the *heathenism*?

to talk much of the *religion of nature*: But do not distinguish between the religion natural to man in his *unfallen* state, and that which is natural to him in his fallen condition? Is not the religion which is *natural* to the healthy, *unnatural* and

frequently destructive to the sick ? If upright, innocent man needed not a spiritual physician, does it follow that depraved, guilty man can do without one ? Does not Heathenism allow the fall and degeneracy of man ? Have not some of the wisest Pagans seen, tho' darkly, the need both of a mediator, and of a propitiatory sacrifice ? Do ye think it prudent, so to depend upon your *own righteousness*, as to trample under foot the Jewish and Christian revelation, together with the discoveries of considerate Heathens ? Does your wisdom show itself to advantage, when it thus makes you sink below Heathenism itself ?

(3) No adult Heathen was ever saved without the repentance of the contrite publican. " I am a guilty helpless sinner, totally undone, if the mercy of him that made me, does not extend itself to me : great Author of my existence, pity, pardon, and save me for thy mercy's sake." Now, if ye were brought to this genuine repentance, would ye despise the light of revelation, that recommends it, and leads on to farther attainments ? Think ye, that those who sincerely rejoice in the dawn of day, will readily decry morning light ? Is it not therefore much to be feared, that Pharisaism and impenitency, stand in your way to Christianity, more than respect for reason and truth ? Nay, does not *reason* bid you assent to well-attested matter of fact ? And are not the Jewish and Christian revelations so inseparably connected with notorious events, that it is less absurd to doubt the exploits of Alexander and Cæsar, than to disbelieve the miracles of Moses and Jesus Christ ?

(4) The Heathens, who were saved without the explicit knowledge of Christ, far from *despising* it as you do, *implicitly* desired it ; and those, that were blessed with a ray of it, rejoiced in it like Abraham. That precious knowledge is offered to you ; and, shocking to say ! you reject it ! you make sport with it ! you pass jests upon it ! you call it imposture ! enthusiasm !—Oh ! how much *more tolerable* will it be for pharisaic Heathens ; yea, for Chorazin and Bethsaida

Bethsaida in the day of judgment, than for you, if you die under so fatal an error! And how can ye flatter yourselves, that because righteous Heathens, who have but *one* talent, shall be saved in the faithful improvement of it; you, who have *five*, shall be saved, though you bury *four* of them?

"Oh! but I, for one, improve the *fifth*: I am *moral*."—God forbid, I should discountenance *morality*! I value it next to piety: nay, *true* morality is the second branch of true piety. Nevertheless, this you must permit me to say: Your morality hath either pride, impenitency, and hypocrisy at the bottom; or humility, sincerity, and truth. If it is the former; your morality, like Jonah's gourd has a worm at its root. When the sun of temptation shall shine warmly upon you, or when death shall lay his cold hand upon you, your morality will wither, and afford you neither safety, nor comfort: But, if it has sincerity, and truth at the bottom; and if you are faithful; your little light will increase, the clouds raised by your prejudices will break, and you shall see the glory of God shining in the face of Jesus Christ, because, like Saul of Tarsus, you do not oppose the truth maliciously, but *ignorantly in unbelief*. And Oh! may these pages convey to you the accents of that *Truth*, which shall make you free! and may the gracious voice, which formerly thundered in the ears of the great Jewish moralist, the fierce opposer of the Christian gospel, *Saul! Saul! why persecutest thou me?*—May that voice, I say, whisper to each of you, "*Honestus! Honestus! why neglectest thou me? I am Jesus whom thou persecutest*—Jesus, who yet act a Mediator's part between my righteous Father and thy self-righteous soul. *It is hard for thee to kick against the pricks of my truth, and the stings of thy conscience.*—I am a sun of righteousness and truth: wrap thyself in unbelief no more; let the beams of my grace penetrate thy prejudiced soul, and kindle redeeming love in thy frozen breast. Nor force me by an *obstinate* and *final* denial of me before

men, to fulfil upon thee the most terrible of all my threatnings by *denying thee also before my Father and his angels*; for, if *YE*, to whom my gospel is FULLY preached, *believe not that I am he, ye shall die in your sins.*"

* * * * *

SECTION IX.

An Address to a Penitent Mourner.

THOU deniest that loving Redeemer no longer, O thou poor, MOURNING-PENITENT, who art ready to sink under the burden of thy sins, and longest to find rest for thy dying soul. The Lord, who pronounces thee *blessed*, says, *Comfort ye, comfort ye my mourning people.—By whom shall I comfort thee?—Oh! that it were by me! Oh! that I were so happy as to administer one drop of gospel-cordial to thy fainting spirit! Thou hast received the wounding truths of the gospel; why shouldst thou reject the healing ones? Thou hast eaten the bitter herbs of repentance: yea, thou preferrest them to all the sweets of sin: Why then, Oh! why should thy heart rise against the flesh and blood of the true paschal Lamb? Why shouldst thou starve, when all things are now ready? Why shouldst thou not believe the whole truth, as well as one part of it? Will the word of God's grace be more true ten years hence, than it is now? Is not Christ the same yesterday, to-day, and for ever? If thy dull believing in God has already saved thee from thy vain conversation, and thy outward sins; how much more will a chearful believing in the Lord Jesus, save thee into Christian righteousness, peace, and joy in the Holy Ghost!*

Do not *begin to make excuse* and say, "I must not believe the joyous truths of the gospel, till they are *first* powerfully applied to my soul." It is right, very

very right for thee, for all, never to rest short of such an application. But how art thou to wait for it? In the way of duty? Or out of it? Surely in the way of duty. And is it not thy duty, no longer to *make God a liar*? Is it not thy bounden duty, as it is thy glorious privilege, to *set thy seal*, as thou canst, to the word of God's *grace*, as well as to the declaration of his *justice*? Does he not charge thee to believe [tho' it should be in *hope against hope*] the reviving record, which he has given of his Son? Is not this the record: *That God has given to us eternal life, and this life is in his Son*?—That to as many as receive him—that is, to as many as believe on his name, he gives power to become the sons of God?—That God commendeth his love towards us, in that when we were yet sinners, Christ died for us?—That he was delivered for our offences, and rose again for our justification?—And that he even now *maketh intercession* for us; bearing us out of hell in the arms of his mercy; and drawing all men to him, who resisteth the ungodly, that renounce their ungodliness as thou hast done, and believe in *Jesus* as I want thee to do?

If it is a saying worthy of all men to be received, that *Christ Jesus* came into the world to save even the chief of sinners, upon gospel terms; he undoubtedly came to save me and thee. Do not thou then foolishly excommunicate thyself from redeeming love. Away with thy unchristian, discouraging notions about absolute reprobation, præterition, non-election, &c. &c. Doubt not but thou art *CONDITIONALLY* elected, that is, *chosen* IN CHRIST to eternal salvation; *peculiarly* chosen of God *EXPLICITLY* to believe that *Just one*, who gave himself a ransom for all, and by his one oblation of himself once offered, made a full, perfect, and sufficient sacrifice, oblation, and satisfaction for the sins of the *WHOLE WORLD*.—Believe then thy *election*, and that of God.—As certain as Christ hung upon the cross, flesh of thy flesh and bone of thy bone, thou art *chosen* to eternal salvation *THRO' sanctification of the spirit, and belief of the truth.*

Wilt

Wilt thou then be powerfully saved here, and eternally saved hereafter ? Only *make thy calling and election sure, THRO' SANCTIFICATION, of the spirit; and make sanctification of the spirit sure, THRO' BELIEF of the TRUTH.*

Believe, as well as thou canst, this comfortable, this sanctifying truth, *God so loved THE WORLD, that he gave his only begotten Son, that WHOSOEVER believeth on him, should not perish, but have everlasting life.* Be not afraid to conclude, upon the divine record, that God loves thee, that *Christ gave himself for THEE,* and that the Holy Ghost will gloriously witness the Saviour's love to thy soul. And calmly, yet earnestly wait for a divine token, and an abiding sense of this love upon thy heart.

But, I repeat it, wait in faith :—wait, believing the truth :—wait, doing *thy work* ; and Christ will surely finish *his own* : He will save thee to the uttermost, from sin and hell, into holiness and heaven. Remember, that as he once bled for thee, so he now *worketh in thee both to will and to do.*—*Up, then, and be doing.* *WORK OUT thy own salvation with fear and trembling.* Thou canst never do God's part, and he will never do *thine* : Do not expect it ; nor let the song of “ finished salvation ” make thee conclude, that thou hast nothing to do.

To *eat* or *drink* spiritually, and to *believe* or *receive* the truth, are gospel-terms of the same import. Come then, leave all thy excuses to those, who have learned the lessons of voluntary, tiresome humility. If the king offered thee a present, would it not be impertinent to make him stretch out his hand for an hour, under pretence that thou art not yet worthy of his bounty ? And thinkest thou, that a similar conduct is not highly provoking to the King of Kings ? Does he not complain, *I called and ye refused :—I stand at the door and knock :—I am wet with the dew of the night :—All the day long have I stretched my hands to a gainsaying and disobedient people ?* Come then, know thy place : know thy God : send thy
absurd

absurd ceremoniousness back to Geneva: crucify thy guilty fears on Calvary: and make the best of thy way to Sion, *the mountain where God has made unto ALL people a feast of fat things, a feast of wines, of fat things full of marrow, of wines well refined.*

There is room, says the Lord: bind their souls with all the cords of divine and brotherly love; draw them with the bands of a man, with arguments, threatnings, promises, expostulations, *compel them to come in.* There is balm enough in Gilead, bread enough in my house, love enough in my heart, blood enough in the fountain that my son has opened for sin, grace enough in the river that flows from my throne, truth enough in the gospel of my grace, to heal, nourish, delight, transport a world of prodigal sons and daughters. And is there not enough for thee, who *fearst God?* for thee, to whom *the word of this Christian, this great salvation is sent?* Did not Christ himself break the bread of consolation for thee, when he said, *Take, eat, this is my body, which is broken for you?* Did he not offer thee the cup of salvation, when he added, *This is the New Testament in my blood shed for the remission of sins; drink ye ALL of it, and carry it into all nations—preach it, offer it, to every creature.* I bring thee this bread; it came down from *heaven to give life to the world:* it was surely consecrated in Gethsemane, and broken on Calvary *for THEE, man, for THEE, woman, and for THY salvation.* Oh! if the fragments of perishing, barley-bread were so to be gathered, that none of them might be lost; with what thankfulness shouldst thou receive the morsel, which I set before thee! With what *hunger after righteousness* shouldst thou feast upon it! How shouldst thou try to relish every crumb, every particle of gospel-truth—*of the meat that endureth to everlasting life—of the word of the Lord, that abideth for ever.*

Wonder at our Lord's condescension. Lest thou shouldst think, that the word of his servants is insignificant, when it is the word of truth: he *prays* particularly

particularly for them, that shalt believe on him thro' their word ; and he asks, *How is it that ye do not discern this time of love ? Yea, and why even of yourselves judge ye not what is right and makes for your peace ?—O Ye, that have no money, come, buy and eat wine and milk ; ye eat and drink abundantly, O beloved, without money and without price. Harken diligently unto me : eat ye that which is good : Let your soul delight itself in fatness, in the richest gospel-truths. Whosoever will, let him come and take of the bread and water of life freely. Thus the water and the blood, the spirit and the word sweetly agree to invite thee, to chide thy delays, to bid thee come and welcome to Christ, and to all the unsearchable riches of his grace.*

If thou refuseth this drop of gospel-cordial, this crumb of the bread of life ; or if, after a faint attempt to take it, thou sinkest back into thy stupid unbelief. I beg leave to enquire into the reason. (1) Is it *the hour and the power of darkness* ? Is thy mind so confused, and thy heart so distracted, that in this moment thou canst neither consider, nor welcome the truth ? In this case, wait groaning ! If thou canst not wait in *hope believing against hope*, endeavour at least not to yield to despair. This storm will soon blow over : the *time of refreshing will come* and the Lord, who permits thee to have fellowship with him in Gethsemane, will soon enable thee to triumph with him upon the mount.

(2) Hast thou little or no appetite for the truth ? In this case I fear, thou still feedest upon husks and ashes, which spoil thy spiritual digestion ; and I advise thee to exercise repentance ; remembering that *to be carnally minded is death*, and that the promise is not made to the slothful : but to them, who thro' *faith and patient continuance in well doing, seek for glory*, to them who, in taking up their cross, and denying themselves, inherit the gospel-promises.

(3) Hast thou made an absurd covenant with unbelief, as Thomas ? Art thou determined not to credit God's record, unless he comes down to thy terms ?

? Dost thou still confound faith with its fruits
 God's work with thine own?—If this is thy
 how justly may the Lord suffer thee to go on
 ing, not only for a week, as the obstinate apostle
 but for years! And after all, when thou hast
 dishonoured God, and tormented thyself by thy
 l unbelief: thou wilt be glad to do upon a
 -bed, what I want thee to do now. Being thus
 ended by threatening billows, driven from thy
 l moorings and tossed into true wisdom, thou
 without ceremony venture upon the merits and
 of thy Saviour, and strive to enter by wrestl-
 ings, and agonizing prayer, into *righteousness*
and joy in the Holy Ghost. Happy would it be for
 n the mean time, if thou wert not wiser in thy
 conceit than seven men that can render a rea-
 if thou wert not obstinately bent upon nursing
 arse; if thou didst confer with flesh and blood
 re: and if regarding the gospel-passport more
 solidian embargoes, and the word of God
 than the dispiriting speeches of faint-hearted
 thou becamest one of the *BABES*, to whom it is
avenly father's good pleasure to give the kingdom; one
VIOLENT who take it by force. Thou wouldst soon
 that these two dispositions are as compatible as
 wo gospel-axioms: and *receiving the end of thy*
 thou wouldst soon, perhaps to day, taste the
 rs of the world to come.

* * * * *

S E C T I O N X.

An Address to Christian Believers.

? taste those powers, happy believers, who
 see that God is love—boundless, free, re-
 ing, pardoning, comforting, sanctifying love in
 Christ. The more you believe it, the more
 el it. Do then always the work of faith, and
 you

you shall always *abound in the patience of the labour of love*. You have believed that it has made you free: *Worship the God that Triumphs in Christ, the living Truth*: And be *tized with the Spirit of Truth*: Beware of *not speaking the words of soberness and Truth*: God is the author of nonsense.

Sail with all possible care thro' the straits of Phariſaism and Antinomianism. Many, by the word, have *made shipwreck of their souls*. While some rest in high, Phariſaic fortifications, or lie in the shadows of empty solitudinal shadows; or lie in the peculiarities of a censorious mysticism, and are themselves against *the gentleness of Christ*, and against the truth as it is in Jesus: Embrace the whole: Be valiant for the whole: Reconquer the whole: But, above all, bring forth the fruit of the whole.

Be steady: Many who believed once, have done, that Christ was a sacrifice for sinners; but now they see him now only as a martyr for the truth. Many who were fully persuaded, that God is love, have now seen man while the day of salvation lasts, now they see perhaps *delight* to hear it, that he is merciful to myriads of his unborn creatures; but not thus carried about by a blast of vain dogma in opposition to the full tide of scripture and apostle. *Honour all men, and give double honour to him to whom it is due*; but be not moved from your fastness either by names, or numbers. To deny the truth by popularity, is absurd. Warm men work upon the passions of the populace, who will be popular; go not then by that deceitful way. When truth is at stake, mind popular a little as a siren's song; and regard a Bonnet as a Nabuchadnezzar's dulcimer. Be not in the furnace of persecution with two companions; rather then bow with *thousands* to the most celebrated, and the richest image. *If your two companions forsake you do not forsake the truth, turn not your back upon her,*

nts: you most ! Run not away from her colours, when the enemy pours in like a flood. If she is driven out of the professing church, follow her to wilderness—and if need be, to the den of lions. ere the God of Daniel will be with you : And once he will bring you out : for God will stand by truth, and she will prevail at last. *Buy her* therefore at any rate : *buy her*, tho' you should give your mite of wealth, and your last scrap of reputation for her : *and sell her not*, tho' you should gain the whole world by the unhappy bargain.

These things, O men of God, *have I written unto you concerning them that*, by fair shows of voluntary humility, *seduce you* into Pharisaism or Antinomianism : you will often be obliged to part with *peace* in order to maintain *truth* ; but you never need part with *peace*. Be you herein followers of Christ and St. Paul. You know that the Pharisees, the Herodians, the Sadducees, and the Devil himself, would gladly have made peace with those two champions of the truth, upon the scandalous terms of betraying and driving her up. But St. Paul had not so learned a craft, and our Lord scorned to deny himself the truth, and to worship the Father of lies. See how manly, how lovingly, how resolutely they fight for good, this bloody fight of faith. They meet swords and prisons, the bloody sword and the ignominious cross. And how many stand by them in their extremity ? Have ye forgotten the amazing number ? *They ALL forsook him and fled—ALL men* forget me, *I pray God it may not be laid to their charge.* And, astonishing ! Judas, Peter, and Demas led the way.—O Jesus, stand by our weakness, and we will stand by thy truth. Thou sayst, *will ye also go away ?* And to *whom should we go*, gracious Lord ; *Hast thou the words of everlasting life ?* Art thou not *the light of the world* and *the life of men* ? Our light, and our life ? Could all the *stars* in thy church, supply the want of thy light to our souls ? No, Lord : Be then our *sun and shield* for ever. Visit the earth again,

thou uncreated foun of righteousness: Hasten thy
cond advent: Thy kingdom come! Shine without
a cloud! Scatter the last remains of error's night!
Kindle our minds into pure truth! our hearts into
perfect love! our tongues into ardent praise! our
lives into flaming obedience!

Bold may we wax, exceeding bold,
No more to Error's ways conform,
Nor shrink thy hardest Truths t'unfold,
But more than meet the gathering storm.

Adverse to earth's erroneous throng,
May each now turn his fearless face;
Stand as an iron pillar strong,
And steadfast as a wall of brass.

Give us thy might, thou God of pow'r,
Then let or men, or fiends assail;
Strong in thy strength, we'll stand a tow'r,
Impregnable to earth or hell.

A N

A P P E N D I X

Answering some objections.

TO plead for *Error* in an Essay on *Truth* would
be preposterous. If I have done it, it has
been inadvertently; and I shall be thankful to all
of my readers, who will be at the trouble to set me
right. But I once more beg forward disputants, not
to produce assertions and invectives, instead of argu-
ment

its; and not to wire-draw the controversy by stilling objections, which I have already answered; else they show, that such answers are insufficient; that my arguments are inconclusive: and the scriptures I quote, misapplied. Four of those objections, however, deserve a more fuller answer.

I. Should it be said, "I puzzle people by asserting that there can be any other saving faith, but the *Christian* faith; and any other *object* of saving faith but *Christ crucified*:" I reply, that, though *Christ crucified* is the capital object of my faith, I dare not admit the *contracted* notions, that the Solidians give of faith: because, if I did, I should subscribe the *necessary* damnation of three parts of my fellow-men out of four; and reject Christ's word, under pretence of exalting his person: Take a few more instances of it.

* Did not our Lord himself say to his disciples, *we faith in GOD*; distinguishing *that* faith, from *faith* in himself, as mediator, John xvii. 3. Does not St. Paul declare, that, as *believing GOD was imputed to Abraham for righteousness*; so it shall be imputed us, if we believe on HIM, that raised up Jesus our Lord from the dead?—And can we read Heb. xi. without seeing, that the faith there described, is more general than the faith, which characterizes the *Christian* dispensation? By what art can we make appear, that Christ crucified was the object of those believers, of whom the apostle says, *By faith Noah* *med with fear built an ark*:—*By faith Isaac blessed Jacob AND ESAU* [the supposed reprobate] *concerning things to come*:—*By faith Jacob blessed the sons of Joseph*:—*By faith Joseph gave commandment concerning his bones*:—*By faith the harlot Rahab perished not with them that believed not, when she had received the spies*? If you say with respect to Rahab, that Joshua at the spies, whom she entertained, and that they informed her, that Joshua was a type of Christ crucified: will you not render your "orthodoxy"

as ridiculous, as if you rested it upon the frivolous difference there is between *if* and *if* ? Mr. B. can show, that the apostle ever distinguished between *Jewish* *IF*, and a *Christian* *IF* ; but I can quote chapter and verse, when I assert, that he clearly distinguishes between Jewish and Christian *faith*. For not to transcribe Heb. viii. and x. does he not Gal. iii. 23, *BEFORE FAITH* [i. e. before *Christian* *faith*] *came, we were kept under the law*, i. e. under Jewish dispensation, and the obnoxious *faith* peculiar to it : Nor was this a damnable state, for St. P. begins the next chapter by telling us, that *As long as he is a CHILD, differeth nothing from a servant, tho' he be LORD OF ALL ; but is under tutors and governors, till the time appointed of the Father. Even so we, when we were children* [when we were under the Jewish dispensation] *were in bondage to the elements of this world. But when the fulness of time was come, God sent forth his Son, made of a woman, under the law, to redeem them that were under the law, that we* [children differing nothing from servants] *might receive the adoption of sons*, i. e. the privileges of sons that are of age, and are no longer under tutors and governors.—*For after that* (Christian *FAITH* *is come, we are no longer under a school-master, we are all the* [emancipated] *children of God by FAITH IN CHRIST JESUS* : Gal. iii. 25, 26. Is it not evident from the comparing of these passages, that *faith* of Jews constituted them children of God but such children as in general differed nothing from servants—such children as were in a state of infancy and bondage ; whereas *Christian* *faith* [emancipatorially called *faith*] by its superior privileges introduces true Christians into the glorious liberty of adult sons of God ?

The difference between the privileges of Jewish, and those of the Christian *faith* and dispensation, is still more clearly described, 2 Cor. iii. There, the Christian dispensation [called *ministration of the Spirit*, because *the promise of the*

ts great privilege, see John vii. 39.] is opposite the Jewish dispensation, which the apostle *manifestation of condemnation*, because it applied no particular sacrifices for penitents guilty of adultery, idolatry, murder, blasphemy, &c. and solely doomed them to die. This severe discipline, says St. Paul, *was glorious*, tho' it is done much more *that which remaineth* [the Christianisation] *exceedeth in glory*.—Again, *Moses put a veil over his face, that the children of Israel could not look to the end, and until this day the veil remains untaken away, &c.* But we (Christians) all, in face beholding, as in a glass, the glory of the Lord are changed into the same image from glory to glory. a privilege! And how many nominal Christians below it; yea below the privileges of the Heathens!

His however is the *one faith* of true Christians, *the same spirit of faith*; It is *one*, in its great God manifest in the flesh—*one*, in its great promise of the promise of the Father, or the kingdom in the world—*one*, in its new commandment, brotherly love, that perfects believers in *one*, and them partakers of *so great salvation*.—This is the faith, which St. Paul calls *the faith of God's elect*, the faith of Christians, who are chosen above other believers to *see the glory of the Lord with open face*; when Jewish believers see it only darkly thro' a veil. his very faith he calls immediately after the manner to all Christians, *To Titus, my own son common faith*, Tit. i. 1, 4. With an eye to the he likewise names *Timothy, his own son in the faith—which is in Christ Jesus*: A faith this, which Timothy, who was a Jewish believer from birth, was made partaker of *Christ the great* [i. e. Christian] *salvation*.—A faith, which St. Peter calls *precious faith*, and St. Jude, a *most holy faith*; by comparing it to the *most holy place* in the temple.—A faith, which Christ calls *my faith*, Rev. xix. 10. *and faith that is in me*, Acts xxvi. 18.—*this, far superior to the faith of the noble*

ing forth faith as the root, and works as the fruit of evangelical obedience.

IV. "By granting, that people, who are under dispensations inferior to Christianity in its state of perfection, may have a degree of saving faith, altho' they have not yet the luminous faith of Christian believers; you damp the exertion of seekers; and invite them to settle, as most dissenters do, in a lukewarm, Laodicean state, short of the inward kingdom of God which consists not only in righteousness, but in peace and joy by the Holy Ghost."

If this objection could not be answered, I would burn my Essay; for I had much rather, it should feed my fire, than the Laodicean spirit, which is already to predominant in the church: But, that this new difficulty is by no means unanswerable, will appear, I hope, by the following observations.

(1) Mr. Baxter, by a variety of strong arguments, shows, that to represent assurance, or the kingdom of God in the Holy Ghost, as essential to all true faith; and promiscuously to shut up in a state of damnation all those, to whom that kingdom is not yet come with power, is both cruel and unscriptural. *Confession of Faith*, from p. 189 to 214.

* (2) Ought we to keep from those, who sincerely seek the kingdom of God, the comfort that the gospel allows them? Are not they, that seek the Lord, commanded to rejoice? And how can they do it, if the wrath of God abideth on them, as it certainly does on all absolute unbelievers? Did not our Lord and St. Peter speak in a more evangelical strain, when they said to sincere seekers, *Fear not little flock, for it is your Father's good pleasure to give you the kingdom of grace, as well as that of glory.—The promise of the kingdom in the Holy Ghost is unto you, and to your children, and to as many as the Lord our God shall call to believe explicitly in Jesus Christ?*

(3) When Joshua urged the Israelites to cross Jordan, would he have done right, if he had made them believe, that they were still in Egypt, and had not yet taken one true step towards Canaan? Did he not encourage them to go up, and to possess the

the good land by the very consideration, which my objector supposes would have made them sit down in the wilderness? Nay, did not those, who had already taken possession of the kingdoms of Og and Sihon, on the other side Jordan, cross that river first, and nobly lead the van, when their brethren went on from conquering to conquer? And why should not spiritual Israelites, who turn their back upon spiritual Egypt, and seek the kingdom of God, be led on *from faith to faith*, in the same comfortable manner?

* (4) It is trifling to say, "*Dead* Dissenters, and the *formal* Scotch clergy, preach up a faith short of Christian assurance, and therefore such a faith is a dangerous chimera;" for if they preach it in an unguarded manner, to set aside and not to illustrate the doctrine of *Christian* faith, they do the devil's work, and not the work of evangelists; what wonder is it then, that such preaching should lull their congregations asleep?—Again, if we ought not to give up the doctrine of *sincere obedience* and *good works*, tho' our opponents cry out perpetually, "It is the doctrine of all the carnal clergy in the kingdom:"—and if it is our duty to maintain the doctrine of the *Trinity*, tho' Dr. Priestly and all the Unitarians say with great truth, That "It is the doctrine of the superstitious Papists;" how absurd is it to urge, that our doctrine concerning a faith inferior to the faith of assurance, is false, merely because this doctrine is held by all the *sleepy* Dissenters? Might we not, at this rate, be also ashamed of the doctrine of the divine unity, which the Jews, and even the Turks hold as well as we?

* (5) Are there not many pious and judicious ministers, in the churches of England and Scotland, as well as among the Dissenters, who dare not countenance the present revival of the power of godliness, chiefly because they hear us sometimes unguardedly assert, that none have any faith, but such as have the faith of assurance; and that the wrath of God
actually

actually abides on all those, who have not that faith? If we warily allowed the faith of the inferior dispensations, which such divines clearly see in the scriptures, and feel in themselves; would not their prejudices be softened, and their minds prepared to receive what we advance in defence of the faith of assurance?

* (6) If it is urged, that the Spirit of God witnesses to all sincere seekers of the kingdom of God, that they are in a damnable state, till they feel the pardoning love of God shed abroad in their hearts by the Holy Ghost given unto them; I demand proof: I deny the fact, and assert, that the divine Spirit can no more witness to an *accepted*, mourning Cornelius; that he is *not accepted* in any sense, than it can witness to a palpable contradiction. The truth is, our unbelieving fears and awakened hearts are very prone to surmise the worst, and we are very apt to take their surmisings for divine impressions, even when we bring forth fruits worthy of repentance. I doubt not but St. Paul himself, in his agony of penitential grief, when he spent three days and three nights in fasting and prayer, had many such gloomy despairing thoughts; but they were certainly lying thoughts, as well as those, which David wisely checks in some of his psalms. Who will dare to say, that Ananias found the apostle in a *damnable* state, tho' he found him without the sense of sin forgiven, as appears from the direction which he gave him, *Arise, why tarriest thou? Wash away thy sins, calling upon, and consequently BELIEVING in the name of the Lord?*

(7) The objection which I answer, may with equal propriety be urged against St. Peter's doctrine. Acts. ii. 5, and x. 7, we read of *DEVOUT men out of every nation under heaven*, and of a *DEVOUT soldier that waited continually on Cornelius, who himself feared God, worked righteousness, and was accepted—with all his house*. By Acts xi. 9, 14, it evidently appears, tho' Cornelius *was cleansed by God himself*; yet he must *send for Peter, who was to tell him words*
whereby



whereby he and all his house SHOULD BE SAVED, i. e. should become partakers of the GREAT salvation revealed by the gospel of Jesus Christ. But although St. Peter began his discourse by acknowledging, that his pious hearers were accepted with God, none of the congregation said; Well, if we are accepted, we are already in a state of salvation, and therefore we need not hear words, whereby we shall be saved. On the contrary, they all BELIEVED the word of THIS fuller salvation; for the Holy Ghost fell on ALL them, that heard the word; and St. Paul informs us, that we receive the Spirit by the hearing of FAITH. Compare Acts x. 44, with Gal. ii. 3, and John vii. 39. It is plain, from this account, that no preaching was ever attended with a more universal blessing, and that no discourse was ever more instrumental in conveying to all, the power of the faith of assurance, than that very sermon, which the apostle began by intimating, that his hearers were already accepted, according to an inferior dispensation. Hence it is evident, that the doctrine we maintain, if it is properly guarded, far from having a necessary tendency to lull people asleep, is admirably calculated to excite every penitent to faith, prayer, the improvement of their talent, and the perfecting of holiness.

* (8) May we not sufficiently guard the Christian dispensation, by constantly affirming: (1) That all Christian believers have now the witness in themselves: — (2) That those, who have it not, either never had Christian faith, which is emphatically called faith in the gospel, that they know only the baptism of John; or, that with the unsettled Galatians, they are actually fallen from grace, i. e. from the Christian dispensation; and now live under the law i. e. in the darkness of the Jewish dispensation: supposing they are not quite departed from God by indulging known sin. — (3) That if they do not press after the faith of assurance, they are in the utmost danger of losing their talent of grace; like the young

young man, whom Jesus loved, and who nevertheless went away sorrowful, when he was unwilling to give up all, and follow Jesus without reserve; or like those thousands of Israelites, *whom the Lord saved out of the land of Egypt, and whom he afterwards destroyed, when they believed not the word, by which they were to be saved into the land of promise?*

* (10) Not to mention all the arguments, by which the zealous Puritans defended the doctrine of assurance in the last century, and those by which the Methodists prove its necessity in our days; is not the first argument used in my address to the anti-christian moralist, sufficient to enforce the absolute necessity of rising to higher dispensations, when God calls us to it? If queen Vashti lost her crown, for *refusing to come to the royal banquet, at the king's commandment*:—If those, who *begged to be excused*, when they were invited to the gospel-feast, were at last dreadfully punished:—If St. Paul says to loitering believers, who are backward to go on to perfection, *How shall we escape if we neglect so GREAT salvation, which at first began to be spoken by the Lord*:—Nay, if Christ himself threatens to *spue lukewarm*, slothful Laodiceans out of his mouth; do we want even terrifying arguments to lash the consciences of those, who, hoping they are perfectly safe in their low attainments, despise higher dispensations, and *bury their talent of grace till it is taken from them, and given to those who improve their own*? To conclude,

* (9) You are afraid, that the doctrine of this *El* say will make "*Seekers*" rest in Laodicean lukewarmness; but, permit me to observe, that the *Seekers* you speak of, are either forward hypocrites, or sincere penitents:—If they are *forward hypocrites*, preaching to them the *faith of assurance* will never make them either humble or sincere. On the contrary they will probably catch at an *election*, and then a *assurance* of their own making; and so they will think they have the faith, for which you contend
 whe

when in fact they have only the name and notion of it. The religious world swarms with instances of this kind.—If, on the other hand, the *Seekers* for whom you seem concerned, are *sincere penitents*; far from being hurt, they will be greatly benefited by our doctrine: for it will at once keep them from chilling, despairing fears; and from false, Crispian comforts; the two opposite extremes, into which upright, unwary mourners are apt to run. Thus our doctrine, instead of being dangerous to sincere seekers; will prove a scriptural clue, in following which they will happily avoid the gloomy haunts of *pharisaic* despair, and the enchanted ground of *anti-nomian* presumption.

T H E E N D.

S E C O N D A P P E N D I X

Containing, (1) Arguments to prove, that all men universally, in the day of their visitation, have some gracious power to believe some saving truth.—And (2) An answer to objections.

BEING conscious that I cannot be too carefully and guarded, in writing upon so important, and delicate a subject, I once attempt to explain, strengthen, and guard the doctrine that it contains.

I. I have said that *Faith* [considered in general] *believing heartily*; I add, *and sometimes it may signify power to believe heartily*. For as God gives to all the Heathens in the day of their visitation, a *power to believe heartily that God is*, indulging them with gracious calls and opportunities to use that power; we may say, that he gives them *the faith* of their disposition. Nevertheless all the Heathens have not the faith: For many obstinately bury their talent, till at last it is taken from them.

As this doctrine of *faith* entirely subverts the doctrine of *finished damnation*, which is so closely connected with the doctrines of *absolute election*, and *finished salvation*: I beg leave to add the following arguments to those which I have produced to prove that faith is not the work of God in the sense of adversaries, and that in the day of salvation, *the free gift which is come upon all men*, we have some gracious power to believe some saving truth

* (1) If faith is the work of God in the same sense in which the creation is his performance, when Christ *marvelled at the Centurion's faith*, he marvelled, that God should be able to do what he pleases, or that a man should do what he can no more help doing, than he can hinder the world from existing: That is, he marvelled at what was not at all marvellous; and he might as well have wondered that a tun should outweigh an ounce.

(2) When God invites *EVERY creature in all the world* to believe, [Mark xvi. 15.] if he denies most of them power so to do, he insults over their wretched impotence, and acts a part which can hardly be reconciled with sincerity. What would the world think of the king, if he perpetually invited all the Irish poor over to England to partake of his royal charity, and took care that most of them should *never* meet with any vessels to bring them over, but such as would be sure to founder in the passage.

* (3) When our Lord endeavoured to shame the pharisees for their unbelief, he said, *John came to you and ye believed him not, but the publicans and harlots believed him: and ye, when ye had seen it, repented not afterwards, that ye might believe.* But if faith is the work of God in the sense of our adversaries, was it any shame to the pharisees, that God would not do his *own* work? Had they any more reason to blush at, than we have to redden, because God does not *give* us wings and fins as he does to birds and fishes?

* (4) To suppose that Christ assiduously preached the gospel to the inhabitants of Capernaum, whilst all the time he withheld from them power to believe it, and that afterwards he appointed them a *more intolerable* damnation for not believing: — To suppose this I say, is to cast the most horrible reflection upon the lamb of God. But if it is allowed, that those obstinate unbelievers will justly be sent into a more dreadful hell, for having buried to the end their talent of power to believe in their *stronger* light;

light ; is it not reasonable to suppose, that those who shall go to a *less* intolerable hell, will also be sent there for having finally refused to use their talent of power to believe in their *weaker* light ?

* (5) Altho' Christ positively says, that men shall be damned for their unbelief: [See John iii. 18. Mark xvi. 16.] yet some of our adversaries deny it; being deservedly-ashamed of representing our Lord as damning myriads of men for not doing what is absolutely impossible. Hence they tell us, that reprobates shall be damned only for their sins. But this contrivance does not mend the matter : for bad works, or sins, *necessarily* flow from unbelief. Now, unbelief being nothing, but the absence of faith : God, by absolutely withholding all saving faith *necessarily* causes all unbelief ; and unbelief, by *necessarily* causing all sin, *necessarily* causes also damnation. For he that absolutely withholds all light *necessarily* causes all darkness, and of course all the works of darkness. Thus "*the doctrines of grace*" [so called] that seem to rear their *graceful* head to heaven, end in the *graceless* venomous tail of *finished* damnation. "*Definit in piscem mulier formosa superne.*"

* (6) The design of the gospel, with regard to God is evidently to *extol his grace*, and *clear his justice*. Now, if an absolute decree of preterition, or limited redemption, hinders a vast majority of mankind from believing to salvation, both those ends of the gospel are entirely defeated in all that perish : For God by passing by the reprobated culprits thousands of years before they were born, and by withholding every dram of *saving grace* from them, shows himself a *merciless* Creator to them all. Nor does this opinion less horribly impeach God's *justice* than his *grace* ; for it represents him as judicially sentencing men to eternal torments, merely for the sin of a man whom most of them never heard of ; or which is all one, for the *necessary, unavoidable, pre-ordained* consequences of that sin.

* (7) St. Paul, in his epistles to the Romans, takes particular

particular care to clear God's justice with respect to the condemnation of the wicked, *that every mouth may be stopped—and that they may be without excuse.* But the scheme which I oppose, instead of leaving men *without excuse, opens their mouths, and fills them with the best apology in the world.* "*Absolute necessity and complete impossibility, caused by another before we were born:*" An apology this, which no candid person can ever object to.

* (8) Agreeably to St. Paul's doctrine our Lord observes, that the man sentenced to be cast into outer darkness *for not having on a wedding garment, was speechless.* But if the Crispian doctrines of grace are true, might not that man, with the greatest propriety, have said to the master of the feast, while the executioners bound him hand and foot; "To all eternity I shall impeach thy justice, O thou partial judge. Thou appointest me the hell of hypocrites, merely because *I have not on a wedding garment, which thou hast from all eternity purposely kept from me, under the strong lock and key of thy irreversible decrees.* Is this the manner in which thou judgest the world in righteousness?"

* (9) If salvation depends upon faith, and if God never gives reprobates power to *believe in the light that enlightens every man,* and a sufficiency of means so to do; it follows, that he never gives them any *personal* ability to escape damnation; but only to secure and increase their damnation; and thus he deals far harder with them than he did with devils. For Satan and his angels were all *personally* put in a state of initial salvation, and endued with a *personal* ability to do that, on which their eternal salvation depended. To suppose therefore, that a majority of the children of Adam, who are born sinful without any *personal* fault of their own, and who can say to the incarnate Son of God, Thou art flesh of our flesh, and bone of our bone—to suppose, I say, that a vast majority of these favoured creatures have far less favour shown them, than Beelzebub himself

had, is so *graceless*, so *evangelical* a doctrine, that one might be tempted to think, it is *ironically* called the *doctrine of grace*; and to suspect, that its defenders are stiled "*evangelical ministers*" by way of *burlesque*.

* From the preceding arguments I conclude, that when it is said in the scriptures, people COULD NOT believe, this is to be understood, either of persons, whose day of grace was over, and who of course were justly given up to a *reprobate mind*, as the men mentioned, Rom. i. 21, 28: Or of persons, who by not using their one talent of power to believe the obvious truths belonging to a lower dispensation, absolutely incapacitated themselves to believe the deep truths belonging to Christianity.

* * * * *

II. Altho' I flatter myself, that the preceding arguments guard the doctrine of *free-grace* against the attacks of those, who contend for *free-wrath*; I dare not yet conclude. Still fearful lest some difficulty unremoved should prejudice the candid reader against the truth, I beg leave to answer three more plausible objections to the doctrine of this Essay.

OBJ. V. "If *faith* is the *gift of the God* of GRACE to us, as *fight* is the *gift of the God* of NATURE, does it not follow, that as we may see when we will, so we may believe in Christ—believe the forgiveness of our sins; and, by that means, fill ourselves with *peace and joy in the Holy Ghost* when we have a mind? But is not this contrary to experience? Do not the best Christians remember a time, when they could no more believe than they could make a world, tho' they prayed for faith with all the ardor they were capable of?"

ANS. (1) You still seem to take it for granted, that there is no true faith, but an explicit *faith in CHRIST*: and no explicit faith in Christ, but the *faith of full assurance*. But I hope, that I have already

ready proved the contrary. There are two extremes in the doctrine of faith, which should be carefully avoided by every Christian : The one is that of the author of P. O. who thinks, that an adulterous murderer may have true, saving faith in the height of his complicated crimes : And the other is that of Mr. Jonathan Ketlow, who asserts, there is no saving faith but that which has actually cleansed us from all inbred sin, and opened a present heaven in our breast. The path of truth lies between the opposite mistakes of those two good men ; and that path I endeavour to point out.

As on the one hand it never came into my mind, that an impenitent murderer can have even the saving faith of a Heathen : so on the other hand it never entered my thoughts, that a penitent can believe with the faith of full assurance when he will : For this faith depends not only upon our general belief of the truth revealed to us, but also upon a peculiar operation of God, or revelation of his powerful arm. It is always attended with a manifestation of the spirit of adoption witnessing with our spirit, that we are the children of God : And such a manifestation, God in general grants to none but them, that groan deeply under the spirit of bondage unto fear, as Paul did while he remained blind at Damascus ; — or them that are peculiarly faithful to the grace of their inferior dispensation, and pray as earnestly for power from on high, as the apostles did after our Lord's ascension.

Therefore, from my asserting, that “ So long as the day of salvation continues, all sinners, who have not yet finally hardened themselves, may day or night [thro’ the help and power of the general light of Christ’s GRACE mentioned John i. 9, and Tit. ii. 11.] receive some truth belonging to the everlasting gospel, which takes in the dispensation OF THE HEATHENS ; from my asserting this, I say, you have no reason to infer, that I maintain, any man may day or night believe the forgiveness of his sins, and the deep truths

truths of the gospel of CHRIST; especially since I mention immediately what truth it is, which all may believe, if they improve their talent, namely this: "*There is a God, who will call us to an account for our sins, and who spares us that we may break them off by repentance.*"

(2) It would be absurd to suppose, that you can believe with the *luminous faith of assurance*, when God is casting your soul into the dark prison of your own guilt, to bring down your pharisaic looks, and make you feel the chains of your sins. But even then, may you not "*believe, that God is*" just, holy, and patient? May you not acknowledge, that you deserve your spiritual imprisonment far more than Joseph's brethren deserved to be *put all together into ward three days* by their loving, forgiving brother? May you not believe that, altho' *heaviness may endure for a night, yet joy cometh in the morning*? And when you have humbly groaned with David, *I am so fast in prison that I cannot get forth*; may you not pray in faith, *Bring my soul out of prison, that I may praise thy name: Let the bones which thou hast broken rejoice: Give me the garment of praise for the spirit of heaviness: Convince me as powerfully of righteousness, as thou hast of sin*: And let thy spirit, which now acts upon me as a *spirit of bondage unto fear*, act as a *spirit of adoption, and liberty*; of *righteousness, peace, and joy*? — May you not even add, 'O God, I believe thy promise concerning the coming of the Comforter; *help thou my unbelief*, and grant me such a faith as thou wilt vouchsafe to *seal with that holy spirit of promise*. Thou shakest before me the rod of infernal vengeance: I deserve it a thousand times; but, O Father of mercies, O my Father, if for the sake of thine only begotten Son, thou wilt yet permit such a wretch as I am to call thee *Father*, give me the spirit of adoption; and witness to my spirit, that I am a child of thine. But if thou wilt still hide thy face from me, never suffer me to entertain one dishonourable thought of thee; never let me think

thee a Moloch. Tho' thy justice slay me, still trust in thee, and believe, that for thy sake thy mercy will revive my soul?' Is it rational to rank among absolute unbelievers, a man who thus humbly waits for the faith of grace—the faith of Christianity? If our Lord pronounces such mourners *blessed*, does it become us to pronounce them *accursed*? But I return to my objection.

The latter part of it confirms, instead of denying my doctrine; it being evident, that if the persons you speak of, *prayed with ardor* for the assurance, they had already *some degree* of prayer, or praying is *calling upon the Lord*, and St. Paul takes the words of *Job*, where he says, *they call upon him, in whom they have not believed*?

I am so far from thinking, our power to be absolute, that I have asserted, “it is impossible for us to believe the truths, which do not present themselves to the mind in its present state:—And I have observed, that we may *truly* believe the “truth suitable to our circumstance, WHEN it is kindly presented by GRACE, and affectionately embraced by PRE-EXISTENT free-will;” adding that, when we believe the truth is more or less operative,” not only “according to the EARNESTNESS with which we,” (i. e. our free-will) “welcome the truth to our inmost souls,” but also, “according to the POWER with which the spirit of grace impresses it upon our hearts.”—I have ascribed so much to the power of grace, by which saving faith is “instantaneous,” as to allow that sometimes [as at St. Paul’s conversion] this power for a while bears all before it. This was my meaning, when I said, “We may IN GENERAL suspend the act of faith, especially when the glaring light” [i. e. the luminescence] “that sometimes accompanies the revelation of truth, is abated.” Consider the force of the words “in general,” and “especially:” advert to the

the exceptions for which they make room; and you will see, I allow that free-grace, AT TIMES, acts with *almost* as much *irrefragibility*, as some moderate boundwillers contend for.

* (5) With respect to my comparison between our power to *believe*, and our power to *see*, far from showing that all men may at any time believe the gospel OF CHRIST, it intimates, nay, it proves the very reverse. Can you see *when* you will, and *what* you will? Can you see in a dark night without a light? Can you see in a bright day, when a thick veil covers your face? Can you see, if you place an opaque body full in your light? Can you see what is out of the reach of your eyes? Can you see the rising sun, when you look full west, or the stars when you pore upon a dunghill? Can you see when you obstinately shut your eyes? Or when you have let a wicked man put them out, lest you should not live in idleness? Apply to faith these queries about *sight*; recollect the preceding observation: and you will perceive: (1) That our power to believe is various ways *circumscribed*; it being impossible, that he who has but one talent, perhaps unimproved, should carry on as extensive a trade as the man who diligently improves his five or ten talents: (2) That nevertheless supposing we have still a ray of the light of truth, and have not yet been given up to judicial blindness, or to final hardness, we may day and night [if we do not still bury our talent] believe, by the above-mentioned helps *some obvious* truth belonging to the lowest dispensation of divine grace, and begin to follow our Lord's direction; *While ye have the light believe in the light that ye may be the children of the light*: And (3) That if we oppose this doctrine, we begin to sneak after our Calvinist brethren into Crispianity and are just ready to bow at the shrine of *the great Diana* of the day, and to kiss her iron-clay feet, *Finished salvation and Finished damnation*.



OBJ. VI. " Your doctrine concerning the school
 " of faith, and its several forms——concerning the
 " temple of faith and its *partitions*, is entirely founded
 " upon the doctrine of the *dispensations* of divine
 " grace ; a doctrine this, which many people will
 " rank with what they call, *The novel chimeras of*
 " *your Checks.*"

I have proved what I have advanced concern-
 ing the dispensations, by arguments founded upon
 scripture, reason, and conscience. However, that the
 idea of novelty may not stand in the way of any of
 my readers, out of fifty authors, whom I might quote
 in support of this important doctrine, I shall produce
 two, a calvinist and an anti-calvinist ; not doubting
 but their consentaneous testimony will sufficiently
 break the force of your objection. The first is the
 Rev. Mr. Green, late curate of Thurnscoe in York-
 shire, and once an assistant to Mr. Whitefield. In
 his book, called *Grace and Truth vindicated*, p. 116,
 you will find the following just remarks ;

' It appears to me from *scripture*, as well as *expe-*
 ' *rience*, that there are divers dispensations, but the
 ' same spirit ; *The kingdom of heaven consists of various*
 ' *degrees, and different mansions.* This is true, whe-
 ' ther by the kingdom of heaven we understand the
 ' outward professors of religion and their privileges,
 ' the inward kingdom of grace, or the kingdom of
 ' glory : (in all which senses the words in scripture
 ' are frequently used.)—As face answers to face in a
 ' glass, so do these respectively answer each other.
 ' Thus the outward privileges of religion from
 ' Adam to Moses were *least* ; from Moses to
 ' Christ *greater*, and from Christ to the restitution
 ' of all things, *greatest*.—Again, to be a spiritual or
 ' *enlightened* HEATHEN, as Socrates, Plato, or Cor-
 ' nelius before he heard Peter, is one degree or
 ' dispensation of grace. To be a spiritual or *enlight-*
 ' *ened* JEW ; and with Peter and the other disciples
 ' before

' before the day of pentecost, to believe and acknow-
 ' ledge, that Jesus is the Messiah, tho' not *spiritual*
 ' ly come, is a greater. But to be a *spiritual*
 ' CHRISTIAN, to have Christ, the exalted God-man
 ' revealed in us from heaven, and to be sealed with
 ' the Holy Spirit of promise unto the day of the re-
 ' demption of this vile body, is the last and most
 ' perfect dispensation of grace. He that is feeble
 ' here, shall be as David, and he that is strong, &c.
 ' shall be. &c. as the angel of the Lord, &c. For
 ' it may be observed, that every dispensation admits
 ' of a growth therein; and moreover, that each of
 ' them is in some sort and degree experienced by a
 ' spiritual Christian, &c.

My second witness is the Rev. Mr. J. Wesley,
 who even in his first sermon on *Salvation by faith*,
 preached near forty years ago, clearly distinguishes
 Christian faith properly so called, or *faith in Christ*
 glorified, not only from the faith of an Heathen,
 but also from the faith of initial Christianity, i. e.
 "the faith which the apostles had while our Lord was
 upon earth."

' And first, says he, it' [*the faith that saves us into*
the great salvation described in the second part of the ser-
mon] ' is not barely the faith of an Heathen. Now
 ' God requires of an Heathen to believe, *That God*
 ' is, *that he is a rewarder of them that diligently seek him*
 ' &c. by *glorifying him as God*, &c. and by a care-
 ' ful practice of moral virtue, &c. A Greek or Ro-
 ' man therefore, yea, a Scythian or Indian, was
 ' without excuse, if he did not believe thus much;
 ' the being and attributes of God, a future state of
 ' reward and punishment, &c. For this is barely
 ' *the faith of a Heathen.*'—Soon after he adds, ' And
 ' herein does it' [*this faith in Christ glorified*] ' differ
 ' from that faith, which the apostles themselves had
 ' while our Lord was upon earth, that it acknow-
 ' ledges the necessity and merit of his death, and the
 ' power of his resurrection.'

The doctrine of *Christian perfection* is entirely
 founded

ounded on the privileges of the *Christian* dispensation in its fulness: privileges these, which far exceed those of the Jewish œconomy, and the baptism of John. Accordingly Mr. Wesley in his sermon on *Christian perfection* makes the following just and scriptural distinction between those dispensations. It may be granted, (1) That David in the general course of his life, was one of the holiest men among the Jews. And, (2) That the holiest men among the Jews did sometimes commit sin. But if you would hence infer, that all Christians do, and must commit sin, as long as they live: this consequence we utterly deny. It will never follow from those premisses. Those who argue thus, seem never to have considered that declaration of our Lord, Mat. xi. 11, *Verily I say unto you, among them that are born of women, there hath not risen a greater than John the Baptist. Notwithstanding, he that is least in the kingdom of heaven is greater than he.* I fear indeed, there are some, who have imagined the *kingdom of heaven* here to mean the kingdom of glory: As if the Son of God had just discovered to us, that the least glorified saint in heaven is greater than any man upon earth! To mention this is sufficiently to refute it. There can therefore no doubt be made, but the *kingdom of heaven* here (as in the following verse, where it is said to be *taken by force*) or the *kingdom of God*, as St. Luke expresses it, is that kingdom of God on earth, whereunto all true believers in Christ, all real Christians, belong. In these words then our Lord declares two things. (1) That before his coming in the flesh, among all the children of men, there had not been one greater than John the Baptist: whence it evidently follows, that neither Abraham, David, nor any Jew was greater than John. (2) That he who is least in the kingdom of God (in that kingdom, which he came to set up on earth, and which the violent now began to take *by force*) is greater than he. Not a greater prophet (as some have interpreted the

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word)

word) for this is palpably false in fact : But greater in the grace of God, and the knowledge of our Lord Jesus Christ. Therefore we cannot measure the privileges of real Christians by those formerly given to the Jews. *Their ministration* (or dispensation) we allow *was glorious* ; but ours *exceeds in glory*. So that whosoever would bring down the Christian dispensation to the Jewish standard, &c. doth *greatly err, neither knowing the scriptures, nor the power of God.*—From these excellent quotations therefore, it appears, that you do me an honour altogether undeserved, if you suppose, that I first set forth the doctrine of the dispensations.

* * * * *

OBJ. VII. " I cannot help thinking, that the doctrine of a faith proper to all those dispensations is above the capacity of *plain Christians*, and should never be mentioned, lest it should puzzle, instead of edifying the church."

If your fears are well-grounded, even the apostle's creed is above the capacity of plain Christians : for that creed, the simplest of all those, which the primitive church has handed down to us, evidently distinguishes three degrees of faith : (1) *Faith in God the Father Almighty, who made heaven and earth*, which is the faith of the Heathens : (2) *Faith in the Messiah, or in Jesus Christ his only begotten Son our Lord* ; which is the faith of pious Jews, of John's disciples, and of imperfect Christians, who, like the apostles before the day of pentecost, are yet strangers to the † great outpouring of the spirit : And
(3) *Faith*

† I beg the reader would not mistake me. When I say that pious Jews, and our Lord's disciples before the day of Pentecost, were strangers to the *great outpouring* of the Spirit, I do not mean that they were strangers to his directing, sanctifying, and enlivening influences, according to their dispensation. For David had prayed, *Take not thy Holy Spirit from me* : John the Baptist had been visited by his exhilarating power, even in his mother's

B) *Faith in the Holy Ghost*—Faith in the operation of God, by which Christians believe *according to the working of God's Almighty power*, and are filled with *righteousness, peace, and joy in thus believing*.

That the distinction of the three degrees of saving faith omitted in the Athanasian creed, but expressed in the Apostles' creed, and in the Nicene creed—That this distinction, I say, is neither chimerical nor enthusiastical, may be proved by a variety of arguments, two or three of which, I hope, will not intrude too long upon the reader's patience.

(1) The first is taken from the doctrine expressly

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laid

womb: Our Lord had *breathed upon his disciples, saying, Receive ye the Holy Ghost*; and had imparted him to them as a Spirit of grace and supplication to help them to wait in faith and unceasing prayer, till they were *endued with power from on high*: Besides, they had called him Lord in truth; and no man can do this, but by the Spirit of faith, which helps our unbelief and infirmities under all the divine dispensations. Nevertheless they were not fully baptized. The Comforter, that visited them, did not properly dwell in them. Altho' they had already wrought miracles by his power, the Promise of the Father was not yet fulfilled to them. They had not yet been made perfect in one, by the assimilating operation of the heavenly fire. They would have been puzzled by such questions as these: *Have ye received the Holy Ghost since ye believed?* Acts xix. 2.—*Is he fallen upon you?* Acts x. 44.—*Is the love of God shed abroad in your heart by the Holy Ghost given unto you?* Rom. v. 5.—*Is the fountain springing up into everlasting life opened in your breast?* John iv. 14.—*After that ye believed, were ye sealed with that Holy Spirit of promise?* Eph. i. 13.—That Spirit, which forms those rivers of living water, that flow out of the belly, the inmost soul of believers?—That Spirit which was not given before Christ was glorified? John vii. 39.—That Comforter, which it is more expedient for us to receive, than even to have Christ's bodily presence and constant instructions? John xvi. 7.—If these, and the like questions would have perplexed the apostles before Christ had opened his spiritual baptism, and set up his kingdom with power in their hearts; we ought not to be surprized, that professors, who know only the baptism of John, should ingenuously confess, they never heard there was an Holy Ghost (to be received) since they believed, Acts xix. 2. Nor should we wonder if devout Jews, and easy Laodiceans did even mock and say, you would have us to be filled with new wine; but we are rich and increased with goods, and have need of nothing. The water of our old cisterns is preferable to the new wine of your enthusiastical doctrine, and our baptismal ponds to your baptismal flames.

laid down in the New Testament. To what I have said on this head, I add here what Christ said to his disciples, *Ye believe in GOD, believe also in ME.* Here the most prejudiced, may see, that faith in the FATHER is clearly contradistinguished from faith in the SON. As for faith in the HOLY GHOST, see in what manner our blessed Lord sowed the seed of it in the hearts of his disciples. *When the Comforter is come, whom I will send unto you from the Father, even the Spirit of truth, he shall testify of me.—It is expedient for you that I go away: for if I go not away the Comforter will not come unto you: but if I depart I will send him unto you.—Behold I send THE PROMISE OF MY FATHER upon you: but tarry ye in the city of Jerusalem, until ye be endued with power from on high.* Nor was this great promise made to the apostles alone; for, *In the last day, that great day of the feast, Jesus stood and cried, saying, If ANY MAN [not if an apostle] thirst, let him come to me and drink. He that believeth on me, as the scripture hath said, out of his belly shall flow rivers of living water. But this he spake of the Spirit, which they that believe on him should receive: for the Holy Ghost was not yet, [given; his dispensation, which is the highest of all, was not yet opened] because that Jesus was not yet glorified.* And the opening of this dispensation in our hearts requires on our part, not only faith in Christ, but a peculiar faith in the promise of the Father; a promise this, which has the Holy Ghost for its great object.

(2) My second argument is taken from the experiences of those, who, by the Holy Ghost, were made partakers of Christ glorified, either on the day of Pentecost, or after it; and could feelingly confess Christ dying for us, and Christ living in us, the hope of glory. Acts ii. 5, we read of *devout men out of every nation under heaven, who were come to worship at Jerusalem.* But how could they have been devout men, if they had not believed in God? What could have brought them from the ends of the earth to keep a feast to the Lord, if they had been mere atheists?

atheists? And yet it is evident, that thro' prejudice many of them rejected our Lord; putting him to open shame, and a bloody death: But when Peter preached Christ on the day of Pentecost, they at first believed on him with a true, tho' not with a luminous faith. This appears from the anguish, which they felt upon being charged with having *slain the prince of life*. No man in his senses can be *pricked to the heart* merely for having had a hand in the just punishment of an impostor, and a blasphemer, who *makes himself equal with God*. If therefore keen remorse pierced the heart of those penitent Jews, it is evident, that they looked no more upon Christ as an *impostor*, but already believed in him as the *true Messiah*.

No sooner had they thus passed from faith in the Father to an explicit faith in the Son, but they cried out, *What shall we do?* And Peter directed them to make by baptism an open, solemn profession of their faith in Christ, and to believe the great promise concerning the Holy Ghost. *The promise is unto you*, said he: *Be baptized, EVERY ONE OF YOU, in the name of Jesus Christ for the remission of sins; and ye [every one of you] shall receive the gift of the Holy Ghost*. And upon their *gladly receiving the word*; i. e. upon their heartily believing the promise relating to pardon and to the Comforter; and, no doubt, upon their fervently-praying, that it might be fulfilled in them; *they were filled with the spirit*: all their hearts overflowed with *righteousness, peace, and joy in the Holy Ghost*.

St. Peter speaking (Acts xi.) of a similar out-pouring of the Spirit, says, *The Holy Ghost fell on them [Gentiles] as on us [Jews] at the beginning*. Then remembered I the word of the Lord, how that he said, *John indeed baptized with water them that entered his dispensation, but ye shall be baptized with the Holy Ghost, when you shall enter the full dispensation of my Spirit*:—God, adds Peter, *gave them the like gift as he did unto us, who believed on the Lord Jesus Christ*.—

And

And when the apostles heard these things, they glorified God; not indeed by shouting, "Then hath God given the Gentiles power to speak Arabic:" but by saying, *Then hath God also to the Gentiles granted repentance unto life*, according to the fulness of the Christian dispensation.

That this dispensation of the Holy Ghost, this coming of Christ's spiritual kingdom with power, is attended with an uncommon degree of sanctifying grace, is acknowledged by all: And that the gift of tongues, &c. which at first on *some* occasions, and in *some* persons, accompanied the baptism of the spirit, for a sign to bigoted Jews, or to stupid Heathens—that such a gift, I say, was a *temporary appendage*, and by no means an *essential part* of Christ's spiritual baptism, is evident from the merely spiritual effect, which the receiving of the Holy Ghost had upon the penitent Jews, who, being *born of water and of the Spirit*, pressed after the apostles into the kingdom of God on the day of Pentecost.

'Even in the infancy of the church,' [says an eminent divine] 'God divided those' [*miraculous*] 'gifts with a sparing hand. *Were all even then prophets? Were all workers of miracles? Had all the gifts of healing? Did all speak with tongues?* No, in no wise. Perhaps not one in a thousand. Probably none but the teachers of the church, and only some of them. It was therefore for a more excellent purpose than this, that *they the [brethren and apostles] were all filled with the Holy Ghost*. It was to give them (what none can deny to be essential to all Christians in all ages) *the mind which was in Christ*, those holy fruits of the spirit, which, whoever has not, is none of his; to fill them with *love, joy, peace, long-suffering, gentleness, goodness.*'

* It is very remarkable, that altho' 3000 converts received the gift of the Holy Ghost on the memorable day, in which Christ opened the dispensation of his spirit, no mention is made of so much as *one* of them working a *single* miracle, or speaking with *one* new tongue.

tongue. But the greatest, and most beneficial of miracles was wrought upon them all: For, *all that believed*, says St. Luke, *were together; continuing daily with one accord in the temple, breaking bread from house to house, eating their meat with gladness and singleness of heart, praising God, and having favour with all the people*, by their humble, affectionate, angelical behaviour. Or, as the same historian expresses it, Acts iv. 32, *The multitude of them that believed—spoke Greek and Latin!—No, but—were of ONE heart, and of ONE soul: neither said any of them, that ought of the things which he possessed was his own: but they had all things common: having been made perfect in one, agreeably to our Lord's deep prayer, recorded by St. John: Neither pray I for these [my disciples] alone, but for THEM also, who shall believe on me thro' their word, That they may be ONE:—I in them by my spirit, and thou in me, that they may be made PERFECT IN ONE.*

END OF THE SECOND APPENDIX.







